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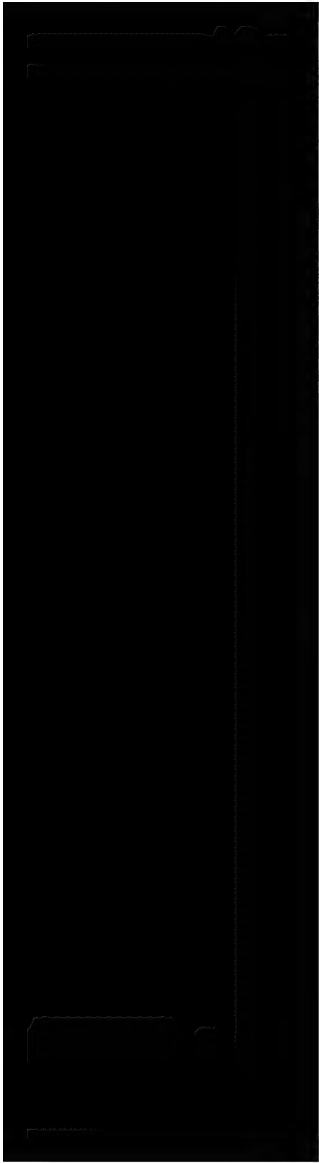


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A

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and PAMPHLETS contained in this Volume.

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T H E

MONTHLY REVIEW,

For J U L Y, 1759.

The Theory of Moral Sentiments. By Adam Smith, *Professor of Moral Philosophy, in the University of Glasgow.* 8vo. 6s. Millar.

OF all the various enquiries that have exercised the thoughts of speculative men, there are scarce any which afford more genuine or lasting pleasure, to persons of a truly liberal and inquisitive turn, than those which have MAN for their object. Indeed, what can be more worthy to be studied, and distinctly known? what can be nearer, what more important to man, than man? If we survey only the human body, which is the mere shell and tenement of man, we shall find it most curiously wrought. All its parts, even those of the minutest and finest texture, though crowded together in one small system, and variously disposed and intermingled with each other, are, as to their offices and operations, preserved distinct, and without the least confusion. Every member, every organ, every sense, has its peculiar functions, which it discharges in harmony with all the rest, and conspires to one great end of general nutrition, health, vigour, the preservation of life, and the due exercise of the sublime mental powers. But if we take a view of the essential and more noble principles of the human constitution; if we consider man's internal frame, and look into the make of his mind, his powers of reason, his moral faculties, his implanted social instincts, and benevolent propensions, which are the things that most honourably distinguish and mark out humanity,

Vol. XXI.

B

manity, a brighter scene of wisdom will open upon us, and we shall behold the strongest characters, the most resplendent marks of the consummate wisdom of the original parent mind, the eternal source of perfection, life, and blessedness.

Those Writers, therefore, who lay our internal constitution open to our view, and point out the mutual connections, dependencies, and relations of the several powers, instincts, and propensities of the human mind, are certainly entitled to a favourable reception from the public. In an age like the present, indeed, wherein literary productions are, in general, no farther regarded than as they are calculated to amuse and entertain, such Writers must expect to have but few Readers; and if they endeavour to introduce any new system, the prejudices even of those few, in favour of their own notions, will prevent their bestowing any considerable degree of attention upon what is advanced in opposition to them. The Author of the work now before us, however, bids fairer for a favourable hearing than most other moral Writers; his language is always perspicuous and forcible, and often elegant; his illustrations are beautiful and pertinent; and his manner lively and entertaining. Even the superficial and careless Reader, though incapable of forming a just judgment of our Author's system, and entering into his peculiar notions, will be pleased with his agreeable manner of illustrating his argument, by the frequent appeals he makes to fact and experience; and those who are judges of the subject, whatever opinion they may entertain of his peculiar sentiments, must, if they have any pretensions to candor, readily allow, that he has supported them with a great deal of ingenuity.

The principle of Sympathy, on which he founds his system, is an unquestionable principle in human nature; but whether his reasonings upon it are just and satisfactory or not, we shall not take upon us to pronounce: it is sufficient to say, that they are extremely ingenious and plausible. He is, besides, a nice and delicate observer of human nature; seems well acquainted with the systems both of ancient and modern moralists; and possesses the happy talent of treating the most intricate subjects not only with perspicuity but with elegance.—We now proceed to give some account of what he has advanced.

He sets out with observing, that how selfish soever man may be supposed, there are evidently some principles in his nature, which interest him in the fortune of others, and render their happiness necessary to him, though he derives nothing from it except the pleasure of seeing it. 'Of this kind,' says he, 'is pity, or compassion, the emotion which we feel for the misery of others, when we either see it, or are made to conceive

ceive it in a very lively manner. That we often derive sorrow from the sorrow of others, is too obvious to require any instances to prove it; for this sentiment, like all the other original passions of human nature, is by no means confined to the virtuous and humane; though they perhaps may feel it with the most exquisite sensibility. The greatest ruffian, the most hardened violator of the laws of society, is not altogether without it.

As we have no immediate experience of what other men feel, we can form no idea of the manner in which they are affected, but by conceiving what we ourselves should feel in the like situation. Though our brother is upon the rack, as long as we are at our ease, our senses will never inform us of what he suffers. They never did and never can carry us beyond our own persons, and it is by the imagination only, that we can form any conception of what are his sensations. Neither can that faculty help us to this any other way, than by representing to us what would be our own, if we were in his case. It is the impressions of our own senses only, not those of his, which our imaginations copy. By the imagination we place ourselves in his situation, we conceive ourselves enduring all the same torments, we enter as it were into his body, and become in some measure him, and thence form some idea of his sensations, and even feel something which, though weaker in degree, is not altogether unlike them. His agonies, when they are thus brought home to ourselves, when we have thus adopted and made them our own, begin at last to affect us, and we then tremble and shudder at the thought of what he feels. For as to be in pain or distress of any kind excites the most excessive sorrow, so to conceive or to imagine that we are in it, excites some degree of the same emotion, in proportion to the vivacity or dullness of the conception.

That this is the source of our fellow-feeling for the misery of others, that it is by changing places in fancy with the sufferer, that we come either to conceive or to be affected by what he feels, may be demonstrated by many obvious observations. If it should not be thought sufficiently evident of itself. When we see a stroke aimed, and just ready to fall upon the leg or arm of another person, we naturally shrink and draw back our own leg, or our own arm; and when it does fall, we feel it in some measure, and are hurt by it as well as the sufferer. The mob, when they are gazing at a dancer on the slack rope, naturally writh and twist and balance their own bodies, as they see him do, and as they feel that they themselves must do in his situation. Persons

' go along with; if my admiration is either too high or too
 ' low to tally with his own; if I laugh loud and heartily at
 ' what he only smiles, or, on the contrary, only smile, when
 ' he laughs loud and heartily; in all these cases, as soon as he
 ' comes from considering the object, to observe how I am
 ' affected by it, according as there is more or less disproportion
 ' between his sentiments and mine, I must incur a greater
 ' or less degree of his disapprobation: and upon all occasions
 ' his own sentiments are the standards and measures by which
 ' he judges of mine.

' To approve of another man's opinions is to adopt those
 ' opinions, and to adopt them is to approve of them. If the
 ' same arguments which convince you, convince me likewise,
 ' I necessarily approve of your conviction; and if they do not,
 ' I necessarily disapprove of it: neither can I possibly con-
 ' ceive that I should do the one without the other. To ap-
 ' prove or disapprove, therefore, of the opinions of others, is
 ' acknowledged by every body to mean no more than to observe
 ' their agreement or disagreement with our own. But this is
 ' equally the case with regard to our approbation or disappro-
 ' bation of the sentiments or passions of others.

' There are, indeed, some cases in which we seem to ap-
 ' prove without any sympathy or correspondence of sentiments,
 ' and in which, consequently, the sentiment of approbation
 ' would seem to be different from the perception of this coin-
 ' cidence. A little attention, however, will convince us,
 ' that even in these cases our approbation is ultimately founded
 ' upon a sympathy or correspondence of this kind. I shall
 ' give an instance in things of a very frivolous nature, because
 ' in them the judgments of mankind are less apt to be pervert-
 ' ed by wrong systems. We may often approve of a jest, and
 ' think the laughter of the company quite just and proper,
 ' though we ourselves do not laugh, because, perhaps, we are
 ' in a grave humour, or happen to have our attention engaged
 ' with other objects. We have learned, however, from ex-
 ' perience, what sort of pleasantry is, upon most occasions,
 ' capable of making us laugh, and we observe that this is one
 ' of that kind. We approve, therefore, of the laughter of
 ' the company, and feel that it is natural and suitable to its
 ' object; because, though in our present mood we cannot
 ' easily enter into it, we are sensible, that upon most occasions
 ' we should very heartily join in it.

' The same thing often happens with regard to all the other
 ' passions. A stranger passes by us in the street with all the
 ' marks of the deepest affliction; and we are immediately told,
 ' that

that he has just received the news of the death of his father. It is impossible that, in this case, we should not approve of his grief. Yet it may often happen, without any defect of humanity on our part, that, so far from entering into the violence of his sorrow, we should scarce conceive the first movements of concern upon his account. Both he and his father, perhaps, are entirely unknown to us, or we happen to be employed about other things, and do not take time to picture out in our imagination the different circumstances of distress which must occur to him. We have learned, however, from experience, that such a misfortune naturally excites such a degree of sorrow, and we know that if we took time to consider his situation fully, and in all its parts, we should, without doubt, most sincerely sympathize with him. It is upon the consciousness of this conditional sympathy, that our approbation of his sorrow is founded, even in those cases in which that sympathy does not actually take place; and the general rules derived from our preceding experience of what, upon most occasions, our sentiments would correspond with, correct the impropriety of our present emotions.

If we consider all the different passions of human nature, our Author says, we shall find that they are regarded as decent or indecent, just in proportion as mankind are more or less disposed to sympathize with them. It is indecent to express any strong degree of those passions which arise from a certain situation or disposition of the body; because the company, not being in the same disposition, cannot be expected to sympathize with them. Violent hunger, for example, though upon many occasions not only natural, but unavoidable, is always indecent, and to eat voraciously is universally regarded as a piece of ill-manners.—It is the same case with the passion by which nature unites the two sexes. Though naturally the most furious of all the passions, all strong expressions of it are upon every occasion indecent, even between persons in whom its most compleat indulgence is acknowledged by all laws, both human and divine, to be perfectly innocent.

All the passions which take their origin from the body, excite either no sympathy at all, or such a degree of it, as is altogether disproportioned to the violence of what is felt by the sufferer: and even of the passions derived from the imagination, those which take their origin from a peculiar turn or habit it has acquired, though they may be acknowledged to be perfectly natural, are, however, but little sympathized with. The imaginations of mankind not having acquired that particular turn, cannot enter into them; and such passions, though they may

be allowed to be almost unavoidable in some part of life, are always in some measure ridiculous. This is the case with that strong attachment which naturally grows up between two persons of different sexes, who have long fixed their thoughts upon one another. Our imagination not having run in the same channel with that of the lover, we cannot enter into the eagerness of his emotions. If our friend has been injured, we readily sympathize with his resentment, and grow angry with the very person with whom he is angry. If he has received a benefit, we readily enter into his gratitude, and have a very high sense of the merit of his benefactor. But if he is in love, though we may think his passion just as reasonable as any of the kind, yet we never think ourselves bound to conceive a passion of the same kind, and for the same person for whom he has conceived it. The passion appears to every body, but the man who feels it, entirely disproportioned to the value of the object; and love, though it is pardoned in a certain age, because we know it is natural, is always laughed at, because we cannot enter into it. All serious and strong expressions of it appear ridiculous to a third person; and if the lover is not good company to his mistress, he is good company to no body else. He himself is sensible of this, and as long as he continues in his sober senses, endeavours to treat his own passion with raillery and ridicule. It is the only stile in which we care to hear of it, because it is the only stile in which we ourselves are disposed to talk of it. We grow weary of the grave, pedantic, long-sentenced love of Cowley and Propertius, who never have done with exaggerating the violence of their attachments; but the gaiety of Ovid, and the gallantry of Horace, are always agreeable.

Having shewn, in the first part of his Theory, wherein our sense of the propriety or impropriety of actions consists, our Author proceeds, in the second, to consider wherein consists that of their good or ill desert. The sentiment which most immediately and directly prompts us to reward, he says, is gratitude; that which most immediately and directly prompts us to punish, is resentment. He, therefore, must appear to deserve reward, who appears to be the proper and approved object of gratitude; and he to deserve punishment, who appears to be that of resentment.

‘To be the proper and approved object either of gratitude or resentment,’ continues he, ‘can mean nothing but to be the object of that gratitude and of that resentment, which naturally seems proper, and is approved of.’

‘But these, as well as all the other passions of human nature, seem proper, and are approved of, when the heart of every

every impartial spectator entirely sympathizes with them ;
when every indifferent by-stander entirely enters into, and
goes along with them.

He, therefore, appears to deserve reward, who, to some person or persons, is the natural object of a gratitude which every human heart is disposed to beat time to, and thereby applaud : and he, on the other hand, appears to deserve punishment, who in the same manner is to some person or persons the natural object of a resentment, which the breast of every reasonable man is ready to adopt and sympathize with. To us, surely, that action must appear to deserve reward, which every body who knows of it, would wish to reward, and therefore delights to see rewarded : and that action must as surely appear to deserve punishment, which every body who hears of it is angry with, and upon that account rejoices to see punished.

1. As we sympathize with the joy of our companions when in prosperity, so we join with them in the complacency and satisfaction with which they naturally regard whatever is the cause of their good fortune. We enter into the love and affection which they conceive for it, and begin to love it too. We should be sorry for their sakes if it was destroyed, or even if it was placed at too great a distance from them, and out of the reach of their care and protection, though they should lose nothing by its absence, except the pleasure of seeing it. If it is man who has thus been the fortunate instrument of the happiness of his brethren, this is still more peculiarly the case. When we see one man assisted, protected, relieved by another, our sympathy with the joy of the person who receives the benefit serves only to animate our fellow-feeling with his gratitude towards him who bestows it. When we look upon the person who is the cause of his pleasure, with the eyes with which we imagine he must look upon him, his benefactor seems to stand before us in the most engaging and amiable light. We readily therefore sympathize with the grateful affection which he conceives for a person to whom he has been so much obliged, and consequently applaud the returns which he is disposed to make for the good offices conferred upon him. As we entirely enter into the affection from which these returns proceed, they necessarily seem every way proper and suitable to their object.

2. In the same manner, as we sympathize with the sorrow of our fellow-creature, whenever we see his distress, so we likewise enter into his abhorrence and aversion for what-
ever

ever has given occasion to it. Our heart, as it adopts and
 beats time to his grief, so is it likewise animated with that
 spirit by which he endeavours to drive away or destroy the
 cause of it. The indolent and passive fellow-feeling, by
 which we accompany him in his sufferings, readily gives
 way to that more vigorous and active sentiment by which we
 go along with him in the effort he makes, either to repel
 them, or to gratify his aversion to what has given occasion
 to them. This is still more peculiarly the case, when it is
 a man who has caused them. When we see one man op-
 pressed or injured by another, the sympathy which we feel
 with the distress of the sufferer, seems to serve only to ani-
 mate our fellow-feeling with his resentment against the of-
 fender. We are rejoiced to see him attack his adversary
 in his turn, and are eager and ready to assist him, whenever
 he exerts himself for defence, or even for vengeance within
 a certain degree. If the injured should perish in the quarrel,
 we not only sympathize with the real resentment of his
 friends and relations, but with the imaginary resentment
 which in fancy we lend to the dead, who is no longer ca-
 pable of feeling that or any other human sentiment. But
 as we put ourselves in his situation, as we enter, as it were,
 into his body, and in our imaginations, in some measure,
 animate anew the deformed and mangled carcase of the
 slain, when we bring home in this manner his case to our
 own bosoms, we feel upon this, as upon many other occa-
 sions, an emotion which the person principally concerned is
 incapable of feeling, and which yet we feel by an illusive
 sympathy with him. The sympathetic tears which we shed
 for that immense and irretrievable loss, which in our fancy
 he appears to have sustained, seems to be but a small part of
 the duty which we owe him. The injury which he has
 suffered demands, we think, a principal part of our atten-
 tion. We feel that resentment which we imagine he ought
 to feel, and which he would feel, if in his cold and lifeless
 body there remained any consciousness of what passes upon
 earth. His blood, we think, calls aloud for vengeance.
 The very ashes of the dead seem to be disturbed at the
 thought that his injuries are to pass unrevenged. The hor-
 rors which are supposed to haunt the bed of the murderer,
 the ghosts which, superstition imagines, rise from their
 graves to demand vengeance upon those who brought them
 to an untimely end, all take their origin from this natural
 sympathy with the imaginary resentment of the slain. And
 with regard, at least, to this most dreadful of all crimes,
 nature, antecedent to all reflections upon the utility of pu-
 nishment,

† nishment, has in this manner stamped upon the human heart,
 † in the strongest and most indelible characters, an immediate
 † and instinctive approbation of the sacred and necessary law
 † of retaliation.

In treating farther upon this subject, our Author observes, that we do not thoroughly and heartily sympathize with the gratitude of one man towards another, merely because this other has been the cause of his good fortune, unless he has been the cause of it from motives which we entirely go along with. Our heart must adopt the principles of the agent, and go along with all the affections which influenced his conduct, before it can entirely sympathize with, and beat time to, the gratitude of the person who has been benefited by his actions. If in the conduct of the benefactor there appears to have been no propriety, how beneficial soever its effects, it does not seem to demand, or necessarily to require, any proportionable recompence.

But when to the beneficent tendency of the action is joined the propriety of the affection from which it proceeds; when we entirely sympathize and go along with the motives of the agent, the love which we conceive for him upon his own account, enhances and enlivens our fellow-feeling with the gratitude of those who owe their prosperity to his good conduct. His actions seem then to demand a proportionable recompence. We then entirely enter into that gratitude which prompts to bestow it. The benefactor seems then to be the proper object of reward, when we thus entirely sympathize with, and approve of, that sentiment which prompts to reward him. When we approve of, and go along with, the affection from which the action proceeds, we must necessarily approve of the action, and regard the person towards whom it is directed, as its proper and suitable object.

Having considered the origin and foundation of our judgments concerning the sentiments and conduct of others, in the two first parts of his *Theory*, our very ingenious Author proceeds, in the third, to consider the origin of those concerning our own; after which, he goes on, in the fourth, to shew the effect of utility upon the sentiment of approbation.—No qualities of the mind, the ingenious and acute Mr. Hume observes, are approved of as virtuous, but such as are useful or agreeable either to the person himself or to others; and no qualities are disapproved of as vicious, but such as have a contrary tendency. Now, though nature seems to have so happily adjusted our sentiments of approbation and disapprobation, to the convenience both of the individual and of the society, that after
 the

the strictest examination it will be found, our Author thinks, that this is universally the case, yet still he affirms that it is not the view of this utility or hurtfulness, which is either the first or principal source of our approbation and disapprobation. These sentiments are no doubt enhanced and enlivened by the perception of the beauty or deformity which results from this utility or hurtfulness; but still, he says, they are originally and essentially different from this perception.

‘ For first of all,’ continues he, ‘ it seems impossible that the approbation of virtue should be a sentiment of the same kind with that by which we approve of a convenient and well contrived building; or that we should have no other reason for praising a man, than that for which we commend a chest of drawers.

‘ And secondly, it will be found, upon examination, that the usefulness of any disposition of mind is seldom the first ground of our approbation; and that the sentiment of approbation always involves in it a sense of propriety quite distinct from the perception of utility. We may observe this with regard to all the qualities which are approved of as virtuous, both those which, according to, this system, are originally valued as useful to ourselves, as well as those which are esteemed on account of their usefulness to others.

‘ The qualities most useful to ourselves are first of all superior reason and understanding, by which we are capable of discerning the remote consequences of all our actions, and of foreseeing the advantage or detriment which is likely to result from them: and secondly, self-command, by which we are enabled to abstain from present pleasure, or to endure present pain, in order to obtain a greater pleasure, or to avoid a greater pain, in some future time. In the union of those two qualities consists the virtue of prudence, of all the virtues that which is most useful to the individual.

‘ With regard to the first of those qualities, it has been observed, upon a former occasion, that superior reason and understanding are originally approved of as just and right and accurate, and not merely as useful or advantageous. It is in the abstruser sciences, particularly in the higher parts of mathematics, that the greatest and most admired exertions of human reason have been displayed. But the utility of those sciences, either to the individual or to the public, is not very obvious, and to prove it requires a discussion which is not always very easily comprehended. It was not, therefore, their utility which first recommended them to the public admiration.

‘ admiration. This quality was but little insisted upon, till
‘ it became necessary to make some reply to the reproaches of
‘ those who, having themselves no taste for such sublime dis-
‘ coveries, endeavoured to depreciate them as useless.

‘ That self-command, in the same manner, by which we
‘ restrain our present appetites in order to gratify them more
‘ fully upon another occasion, is approved of as much under
‘ the aspect of propriety, as under that of utility. When we
‘ act in this manner, the sentiments which influence our con-
‘ duct seem exactly to coincide with those of the spectator.
‘ The spectator does not feel the solicitations of our present
‘ appetites. To him the pleasure which we are to enjoy a
‘ week hence, or a year hence, is just as interesting as that
‘ which we are to enjoy this moment. When for the sake of
‘ the present, therefore, we sacrifice the future, our conduct
‘ appears to him absurd and extravagant in the highest degree,
‘ and he cannot enter into the principles which influence it.
‘ On the contrary, when we abstain from present pleasure,
‘ in order to secure greater pleasure to come, when we act as
‘ if the remote object interested us as much as that which im-
‘ mediately presses upon the senses, as our affections exactly
‘ correspond with his own, he cannot fail to approve of our
‘ behaviour: and as he knows from experience how few are
‘ capable of this self-command, he looks upon our conduct
‘ with a considerable degree of wonder and admiration. Hence
‘ arises that eminent esteem with which all men naturally re-
‘ gard a steady perseverance in the practice of frugality, in-
‘ dustry, and application, though directed to no other purpose
‘ than the acquisition of fortune. The resolute firmness of
‘ the person who acts in this manner, and in order to obtain
‘ a great though remote advantage, not only gives up all pre-
‘ sent pleasures, but endures the greatest labour both of mind
‘ and body, necessarily commands our approbation. That
‘ view of his interest and happiness which appears to regulate
‘ his conduct, exactly tallies with the idea which we naturally
‘ form of it. There is the most perfect correspondence be-
‘ tween his sentiments and our own, and at the same time,
‘ from our experience of the common weakness of human na-
‘ ture, it is a correspondence which we could not reasonably
‘ have expected. We not only approve, therefore, but in
‘ some measure admire his conduct, and think it worthy of a
‘ considerable degree of applause. It is the consciousness of
‘ this merited approbation and esteem, which is alone capable
‘ of supporting the agent in this tenor of conduct. The plea-
‘ sure which we are to enjoy ten years hence interests us so
‘ little in comparison with that which we may enjoy to day,
‘ the

the passion which the first excites is naturally so weak, in comparison with that violent emotion which the second is apt to give occasion to, that the one could never be any balance to the other, unless it was supported by the sense of propriety, by the consciousness that we merited the esteem and approbation of every body, by acting in the one way, and that we became the proper objects of their contempt and derision by behaving in the other.'

Our Author now goes on, in the fifth part of his Theory; to consider the influence of custom and fashion upon the sentiments of moral approbation and disapprobation.—As our sentiments concerning beauty of every kind, are so much influenced by custom and fashion, it cannot be expected, he says, that those, concerning the beauty of conduct, should be entirely exempted from the dominion of those principles. Their influence here, however, he observes, seems to be much less than it is every where else. There is no form of external objects, perhaps, how absurd and fantastical soever, to which custom will not reconcile us, or which fashion will not render even agreeable. But the characters and conduct of a Nero or a Claudius, are what no custom will ever reconcile us to, what no fashion will ever render agreeable; but the one will always be the object of dread and hatred, the other of scorn and derision. The principles of the imagination, upon which our sense of beauty depends, are of a very nice and delicate nature, and may easily be altered by habit and education: but the sentiments of moral approbation and disapprobation, are founded on the strongest and most vigorous passions of human nature; and though they may be somewhat warped, cannot be entirely perverted.

But though the influence of custom and fashion upon moral sentiments, says he, is not altogether so great, it is, however, perfectly similar to what it is every where else. When custom and fashion coincide with the natural principles of right and wrong, they heighten the delicacy of our sentiments, and increase our abhorrence for every thing that approaches to evil. Those who have been educated in what is really good company, not in what is commonly called such, who have been accustomed to see nothing in the persons whom they esteemed and lived with, but justice, modesty, humanity, and good order; are more shocked with whatever seems to be inconsistent with the rules which those virtues prescribe. Those on the contrary, who have had the misfortune to be brought up amidst violence, licentiousness, falsehood and injustice; lose, though not all sense

of

of the impropriety of such conduct, yet all sense of its dreadful enormity, and of the vengeance and punishment that is due to it. They have been familiarized with it from their infancy, custom has rendered it habitual to them, and they are very apt to regard it as what is called the way of the world, something which either may or must be practised to hinder us from being the dupes of our own integrity.

Fashion too, will sometimes give reputation to a certain degree of disorder, and on the contrary, discountenance qualities which deserve esteem. In the reign of Charles II. a degree of licentiousness was deemed the characteristic of a liberal education. It was connected, according to the notions of those times, with generosity, sincerity, magnanimity, loyalty, and proved that the person who acted in this manner, was a gentleman, and not a puritan; severity of manners, and regularity of conduct, on the other hand, were altogether unfashionable, and were connected, in the imagination of that age, with cant, cunning, hypocrisy, and low manners. To superficial minds, the vices of the great seem at all times agreeable. They connect them, not only with the splendor of fortune, but with many superior virtues, which they ascribe to their superiors; with the spirit of freedom and independency, with frankness, generosity, humanity, and politeness. The virtues of the inferior ranks of people, on the contrary, their parsimonious frugality, their painful industry, and rigid adherence to rules, seem to them mean and disagreeable. They connect them, both with the meanness of the station to which those qualities commonly belong, and with many great vices, which, they suppose, usually accompany them; such as an abject, cowardly, ill-natured, lying, pilfering disposition.

The objects with which men in the different professions and states of life are conversant, being very different, and habituating them to very different passions, naturally form in them very different characters and manners. We expect in each rank and profession, a degree of those manners, which, experience has taught us, belong to it. But as in each species of things, we are particularly pleased with the middle conformation, which in every part and feature agrees most exactly with the general standard that nature seems to have established for things of that kind; so in each rank, or, if I may say so, in each species of men, we are particularly pleased, if they have neither too much, nor too little of the character which usually accompanies their particular condition and situation. A man, we say, should

look

' look like his trade and profession; yet the pedantry of every
 ' profession is disagreeable. The different periods of life have,
 ' for the same reason, different manners assigned to them.
 ' We expect in old age, that gravity and sedateness which
 ' its infirmities, its long experience, and its worn out sensi-
 ' bility seem to render both natural and respectable; and we
 ' lay our account to find in youth that sensibility, that gaiety
 ' and sprightly vivacity which experience teaches us to expect
 ' from the lively impressions that all interesting objects are
 ' apt to make upon the tender and unpracticed senses of that
 ' early period of life. Each of those two ages, however,
 ' may easily have too much of the peculiarities which belong
 ' to it. The flirting levity of youth, and the immovable in-
 ' sensibility of old age, are equally disagreeable. The young,
 ' according to the common saying, are most agreeable when
 ' in their behaviour there is something of the manners of the
 ' old, and the old, when they retain something of the gaiety
 ' of the young. Either of them, however, may easily have
 ' too much of the manners of the other. The extreme
 ' coldness, and dull formality, which are pardoned in old age,
 ' make youth ridiculous. The levity, the carelessness, and
 ' the vanity, which are indulged in youth, render old age
 ' contemptible.

' The peculiar character and manners which we are led by
 ' custom to appropriate to each rank and profession, have
 ' sometimes perhaps a propriety independent of custom; and
 ' are what we should approve of for their own sakes, if we
 ' took into consideration all the different circumstances which
 ' naturally affect those in each different state of life. The
 ' propriety of a person's behaviour, depends not upon its
 ' suitableness to any one circumstance of his situation, but to
 ' all the circumstances, which, when we bring his case home
 ' to ourselves we feel, should naturally call upon his atten-
 ' tion. If he appears to be so much occupied by any one of
 ' them, as entirely to neglect the rest, we disapprove of his
 ' conduct, as something which we cannot entirely go along
 ' with, because not perfectly adjusted to all the circumstances
 ' of his situation; yet, perhaps, the emotion he expresses for
 ' the object which principally interests him, does not exceed
 ' what we should entirely sympathize with, and approve of,
 ' in one whose attention was not required by any other thing.
 ' A parent in private life might, upon the loss of an only son,
 ' express without blame, a degree of grief and tenderness,
 ' which would be unpardonable in a general at the head of
 ' an army, when glory, and the public safety, demanded so
 ' great a part of his attention. As different objects ought,
 ' upon

upon common occasions, to occupy the attention of men of different professions, so different passions ought naturally to become habitual to them; and when we bring home to ourselves their situation in this particular respect, we must be sensible, that every occurrence should naturally affect them more or less, according as the emotion which it excites, coincides or disagrees with the fixt habit and temper of their minds. We cannot expect the same sensibility to the gay pleasures and amusements of life in a clergyman which we lay our account with in an officer. The man, whose peculiar occupation it is to keep the world in mind of that awful futurity which awaits them, who is to announce what may be the fatal consequences of every deviation from the rules of duty, and who is himself to set the example of the most exact conformity, is the messenger of tidings, which cannot, in propriety, be delivered either with levity or indifference. His mind is continually occupied with what is too grand and solemn, to leave any room for the impressions of those frivolous objects, which fill up the attention of the dissipated and the gay. We readily feel therefore, that, independent of custom, there is a propriety in the manners which custom has allotted to this profession; and that nothing can be more suitable to the character of a clergyman, than that grave, that austere and abstracted severity, which we are habituated to expect in his behaviour. These reflections are so very obvious, that there is scarce any man so inconsiderate, as not, at some time, to have made them, and to have accounted to himself in this manner for his approbation of the usual character of this order.

Our author concludes his performance with some reflections on systems of moral philosophy. In treating of the principles of morals, he says, there are two questions to be considered. First, wherein does virtue consist? or what is the tone of temper, and tenor of conduct, which constitutes the excellent and praise-worthy character,—the character which is the natural object of esteem, honour, and approbation? Secondly, by what power or faculty in the mind is it, that this character, whatever it be, is recommended to us? We examine the first question, when we consider whether virtue consists in benevolence, as Dr. Hutcheson imagines; or in acting suitably to the different relations we stand in, as Dr. Clark supposes; or in the wise and prudent pursuit of our own real and solid happiness, as has been the opinion of others? We examine the second question, when we consider, whether the virtuous character, whatever it consists in, be recommended to us by self-love, which makes us perceive

MONTESQUIEU'S *Miscellaneous Tracts*.

th in ourselves and others, tends most
private interest ; or by reason, which
ference between one character and ano-
ner as it does that between truth and
liar power of perception, called a moral
uous oharacter gratifies and pleases, as
nd displeases it ; or last of all, by some
man nature, such as a modification of

Our author begins with considering
ve been formed concerning the first of
proceeds afterwards to examine those

a general view of what is contained
Sentiments, rather than a regular ab-
y ingenious author of it has advanced.
ted the article to a much greater length,
ves, and entertainment to our readers ;
real taste will be satisfied with the best
iven of such a performance as this, what
fficient for our purpose. The last part
e peculiarly agreeable to the learned
e find a clear and distinct view of the
ral philosophy, which have gained any
reputation either in antient or modern
rtinent and ingenious reflections upon
ork, indeed, shews a delicacy of senti-
f understanding, that are seldom to be
ought particularly to be mentioned, there
reserved, throughout, to the principles of
rious reader will find nothing that can
nd of offence. — In a word, without any
or, he is one of the most elegant and
n morals, that we are acquainted with.

M. de Secondat, Baron de Montesquieu.
ew edition of his works in Quarto, printed
s. Wilson and Durham.

ogium to the many which have al-
towed on Baron Montesquieu's works,
needless ; and to intimate the least de-
knowned merit, might be thought to
; we shall therefore do little more than
mention

mention the titles of the several pieces contained in this volume.

The first is Mr. D'Alembert's eulogium on this celebrated writer; including, after the manner of the foreign academicians, the history of his life and writings. This piece is inserted in the *Encyclopædia*.

The second is, the Analysis of the Spirit of the Laws, by M. D'Alembert. This is a judicious piece, and will be useful to most of those who would peruse the Spirit of the Laws, with entertainment or advantage.

The third, An Oration delivered by the Baron de Montesquieu, on his admission into the French Academy.

The fourth is an Essay on Taste: an imperfect and unfinished piece; but, in every page, it bears the strongest marks of the masterly hand that wrote it.

Next follow eleven new Persian Letters; from one of which we have made an extract for the entertainment of our readers, and as a specimen of the translation.

LETTER CXLV.

USBK to ***.

' A man of wit is commonly nice in his choice of company. He likes few people: he grows tired and dull, when he is with any of that vast number of people whom he is pleased to call bad company; it is impossible but he must make them at least in some degree perceive his disgust: all these then become his enemies.

' Sure of pleasing if he would, he often neglects to do it.

' He is naturally inclined to criticise, because he perceives more things than others do, and is more struck with them.

' He almost always ruins his fortune, because his genius supplies him with a vast number of methods of doing it.

' He fails in his enterprizes, because he risks a great deal. His foresight, which is always very great; makes him perceive objects which are at too vast a distance; and, besides, in the infancy of a project, he is less struck with the difficulties which attend the thing itself, than with those expedients which he finds out, and which he draws from himself.

' He neglects small details, upon which however, the success of almost all great affairs depends.

“ The man of middling abilities, on the contrary, makes
“ an advantage of every thing: he perceives clearly, that no-
“ thing ought to be lost by negligence.

“ The public approbation commonly attends the middling
“ genius. People like to add to the one, and are delighted to
“ take away from the other. While envy bursts upon the
“ one, and people excuse nothing in him; every thing is
“ overlooked in the other, vanity declares for him.

“ But if a man of wit has so many disadvantages, what
“ shall we say of the hard condition of men of learning?

“ I never think of it, without recalling to my mind a letter
“ of one of them to a friend of his. Here it is:

“ S I R,

“ I am a man busied every night in looking through telef-
“ scopes of thirty feet, at those great bodies which roll over
“ our heads; and when I want to refresh myself, I take my
“ small microscopes, and observe a little worm or a mite.

“ I am not rich, and have only one chamber. I dare not
“ even light a fire in it, because I keep my thermometer
“ there, and the unusual heat would make it rise. Last
“ winter *I thought to have died of cold*; and tho’ my thermo-
“ meter, which was at the highest degree, gave me warning
“ that my hands were about to freeze, I did not alter my
“ method; and I have the comfort of being exactly informed
“ of the most insensible alterations of the weather all the last

“ Since that time, whenever a dog wanders from the street, ’tis immediately decided that it has passed through my hands. A good woman, who had lost a small one, which she said she loved better than her children, came t’other day and fainted in my chamber; and, because she did not find her dog, carried me before a magistrate. I believe I never shall be freed from the malice of those importunate women, who, with their shrill voices, perpetually stun my ears with the funeral orations of all the automotons which have died these ten years. I am, &c.”

The Temple of Gnidus is the next; and is a most exquisite little piece. Love is the subject, but it is treated in a manner peculiar to the genius of the author, and hath no tendency, as the translator justly observes, to debauch the mind or corrupt the heart.

The next piece is entitled *Lyfimachus*; being a sketch of that hero’s remarkable story, told in his own person.

The above are followed by the author’s celebrated defence of the spirit of laws; which is the last in this collection. As those who are possessed of translations of the larger works of this great writer will, doubtless, be glad of having a compleat set of all his pieces in English, they have now this desirable opportunity; we cannot but regret, however, that the translator has neither done the public nor his author justice; and that it has been the signal misfortune of, perhaps, the best writer in France, to fall into the hands of, possibly, the worst translator in England *.

* Or, peradventure, Ireland; as we are led to conjecture, from the expressions printed in Italics, in the extract from the Persian letter.

The Life of Edward Earl of Clarendon, Lord High Chancellor of England, and Chancellor of the University of Oxford. Being a continuation of his History of the Grand Rebellion, from the restoration to his banishment in 1667. Written by Himself. Printed from the original manuscripts, given to the University of Oxford by the heirs of the late Earl of Clarendon. Oxford printed. Folio, one Volume, 1l. 17s. 6d. in sheets. Small size, ditto, 1l. 5s. In 8vo. 3 vols. 1l. 1s. Small size, ditto, 14s. Sold by T. Payne in London.

THE reputation of the great Earl of Clarendon is so well known and established, that his very name is sufficient

Edward Earl of Clarendon.

nance, of which he was the undoubted

ver, could add to the reader's prepos-
work before us, it must be the solemn
is ushered into the world. The origi-
to have been sent as a present to the
and the volumes before us are published
section of that learned body, from whence
at the greatest accuracy *.

production has lain so long concealed,
which shews that his lordship intended it
of his children; but the late Lord Hyde,
and authentic an account of this inter-
story would be an useful and acceptable
bearing a grateful remembrance of the
left by his will this, and the other re-
er, in the hands of trustees, to be printed
iversity of Oxford, and directed that
m the sale should be employed to-
riding-school there; but Lord Hyde
er, the then Earl of Clarendon, the
apers never became vested in him,
bequest was void. However, the noble
Clarendon, out of their regard to the
of learning, were pleased to fulfil the
Hyde, and to that end sent this history
printed at their press, on condition that
the publication be applied for the pur-

of two parts. The first, in proper or-
ory of the Earl of Clarendon's Life,
Year 1660; the second, which is the
interesting part of the work, includes
l's Life, from the Year 1660 to 1667,
the time of his banishment; with the
ctions of those times †.

The

proper here, however, to take notice of a
title-page. When the editors tell us, that
of the *History of the GRAND REBELLION,*
to the *Chancellor's BANISHMENT*, we must
grammatical construction, that the rebellion
tion.

Manuscript (say the *directions* to the university) of
OF LORD CHANCELLOR CLARENDON'S
LIFE

The materials here offered to the public, contain a variety of interesting and entertaining anecdotes, never disclosed before; several of which serve to illustrate many passages in the history of those times. It must be observed, however, that a great part of these volumes might have been, and ought to have been, suppressed; as affording nothing more than a repetition of what is to be found in most histories of England now extant; consequently serving no other purpose than to swell the size of the work, and advance its price. The historical passages, where they contain no new facts or illustrations to countenance a diffuse detail, should have been only slightly mentioned, just for the sake of preserving connection.

It is not one of the least advantages of the history before us, that it brings us more intimately acquainted with the character of the celebrated Clarendon. From his former productions, and the annals of the times in which he lived, most men have formed their opinions of this noble personage, and have generally agreed to distinguish him by the name of the GREAT Clarendon. To oppose this prepossession in his favour, and, with impartial hand, to balance his worth with the reputation which attends his name, may seem an invidious attempt; but the nature of the office in which we are at present engaged, obliges us to acknowledge, that, considering all the circumstances of his private and public character, we think the pile of panegyric, which posterity has raised to his memory, greatly exceeds the demand of his merits.

As an author, no doubt, he ranks in the first class of the writers of those days. His sentiments, though sometimes narrow, are often noble, and generally just. His diction is

"LIFE FROM 1660 TO 1667 INCLUSIVE is very incorrect, many words being omitted, that must necessarily be supplied: but it is desired that no other alterations may be made, except in the orthography, or where literal, or grammatical errors require it, or where little inaccuracies may have escaped the attention of the Author. The work must be printed entire, as it now stands, no part of it left out, not an abstract, nor a reference omitted."

"These directions," add the Editors, "have been punctually observed. The second part is printed from his Lordship's manuscripts entire, without any omission, or variation, except as above. And with regard to the first part, the extract sent to us has been carefully compared with the original manuscript itself, and found to agree: so that the whole here offered to the public is the genuine work of the Lord Chancellor Clarendon. And both these valuable original manuscripts are given to the university by our noble benefactresses, to be deposited in the public library."

manly and copious, though his stile, upon the whole, is tedious, and embarrassed with parentheses, according to the fashion of the time he wrote in. But as a man, he appears to have been more of a prudent and cautious turn, than of a truly great and generous disposition. We find in his conduct abundance of complacent accommodation, and worldly discretion, but not much real disinterestedness, or genuine patriotism. In short, to use the words of his own confession, he lived rather *cautè* than *castè*.

Possibly the chancellor owes some degree of the extraordinary fame he has acquired, to the baseness of those wretches, who, by their infamy, having advanced themselves to the head of affairs, employed the power they had so scandalously obtained, to persecute him undeservedly, and with all the most illegal and inhuman circumstances of oppression. Our abhorrence of his enemies, aggravates our commiseration for his unmerited sufferings: and when we perceive an object ill treated, in whom we can discern no flagrant failings, we make insensible advances, from pity, to love and admiration.

But was Clarendon really the great man which his admirers proclaim him? We must consider that he is his own biographer, and that with the most sincere resolution to be impartial, it was natural for him to put the best gloss on his own character: yet even his own account of his conduct does not justify the extravagant encomiums of his panegyrists. It is true, he vaunts much of his disinterestedness, in refusing a considerable offer of crown lands; but at the same time he gives the following reason, among others, for his refusal—‘That no one particular subject could bear the envy of such an alienation of crown-lands to himself, at the beginning of the king’s reign.’ From the same principle of prudence likewise, he for a long time refused many personal honours which the king would have conferred upon him. He had no objection to the grants, but the time in which they were offered was inconvenient to him. Where is the merit of refusing what he did not think it safe or convenient to accept? Tho’ his refusal may shew his good sense and prudence, it is no proof of his disinterestedness. It is observable that he does not absolutely refuse his majesty’s bounty of crown-lands, but declines it till better times should countenance his acceptance: yet we find that he afterwards accepted of 25,200*l.* from Ireland, when the state was rather in a worse than better condition; though by accident he received only part of the donation. But this, in comparison of a grant of crown-lands, was a secret gift; and if known, would be much

much sooner forgotten than land, which always remains as an object of envy and jealousy.

With regard to his patriotism, it certainly was not of that liberal and comprehensive nature, which deserves the applause of posterity. He appears to have been more tenacious in points of form, than in matters of substance. That he was not a zealous friend to public liberty, appears by his opposition to the *bill for inspecting public accounts*; by his advice to the King to forbid all persons resorting to coffee-houses—or to employ spies, who might betray their conversation; by his indecent treatment of the house of commons on all occasions; and by the council which he gave to the king and the lords, to restrain the privileges of the commons, which he calls encroachments.

Perhaps the truth is, that the chancellor did not know what were the privileges of that body. It may be presumed, from his own words, that he was a man of confined reading in the law, and very little versed in antiquity. He tells us himself, that he was, by the interest of his friends, in the very early part of his life, introduced into great practice; and he frankly acknowledges, that he had neither opportunity nor inclination for severe study in his profession. This may account for his high notions of prerogative. He thought those exertions of power which had been exercised in the late reigns, were lawful, because they had passed with little interruption till his time; and therefore he deemed all opposition to them, unwarrantable encroachment. Perhaps too his personal friendship for, and attachment to, the royal family, might serve to prejudice him so extravagantly in favour of prerogative. He had been, while very young, sought after and distinguished by Charles I. in a very particular manner. Love and gratitude biased his judgment in favour of his royal master, who, though at best an indiscreet prince, was not altogether an unworthy man. The chancellor's acquiescence in sovereign pleasure, in the beginning of the contest between the king and people, having procured him such distinction, it is no wonder that he became an advocate for the extravagant measures which his master afterwards pursued: neither is it matter of surprize, that, when the king fell a sacrifice to his arbitrary principles, he should transfer his inordinate zeal and affection to his successor, in whose service he at that time remained, in the highest honour and confidence.

But had he attentively studied, and impartially examined, the antient history of this kingdom, he would have found that the privileges which the commons claimed, and which occasioned the rupture between them and the crown, were

Card Earl of Clarendon.

stitutional rights, to which they were
th, to preserve the model of the con-
st necessarily enjoy. It is true, that
ery of these rights, they committed
some unjust and illegal actions,
subjects; and that in the end they
to usurpation over the other estates
mitting these charges in their utmost
tion and injustice afford no arguments
was reasonable and proper to restrain
to curtail their lawful privileges,
ing an interest in them, could not
ies.

r, however, may be excusable where he
om a wrong bias of judgment, yet
me instances, where he seems to have
en. Of this nature is his conduct
of Dunkirk. He professes to have
that measure, in a conference with
t subject; but when it was debated
tee, though he does no where de-
th the reasons given for parting with
hat he said a word in opposition to
en it was afterwards discussed before
it appear that he uttered a syllable
ntrary he tells us, that the Earl of St.
man who opposed it; and that his
ceed from public considerations. A
favour of such a scandalous proposal *!

ewise altogether inexcusable, in having
to the grant appointing Lord Ashley
oney, and exempting him from ac-
hequer: a grant, which, from the
ession, was without precedent; in
ly destructive to the king's service,
er men; and lastly, subversive of the
makes all receivers of the revenue ac-
quer. After these strong and just ob-
ting, with what grace could he suffer
feal; and to what end can he plead
er for that purpose? Can sovereign
supreme injustice? Ought he not ra-

the evidence of the Count D'Estrades,
here, that Lord Clarendon was the most
a great merit of his services, in that re-

ther

to have acted like one of his late successors, of glorious memory, who nobly refused to obey the royal mandate, in opposition to conscience, and the law of the land? Had Clarendon been deprived of the seal on account of such a refusal, he would have lost it gloriously, and prevented the disgrace which ensued.

In the course of this article we may have occasion to enter further on such particulars. We only mention them briefly for the present, to warrant the free censure which we have passed on so celebrated, and, in many circumstances, so estimable a character. We do not endeavour to depreciate, or presume to determine his real worth: we only mean, by producing incontestible facts against indiscriminate panegyric, to enable the reader to decide with justice. That the Chancellor had great abilities, and practised many amiable, useful, and exemplary virtues, is not to be denied; but we do not discover in him that consistency of conduct, that non-affected and conscientious pertinacity, which constitutes the truly great and magnanimous character. But to proceed to the history.

Edward Hyde, afterwards Earl of Clarendon, was born at Stone in the county of Wilts, in the house of his father, who was Henry Hyde, the third son of Laurence Hyde, whose pedigree is traced from beyond the conquest. Edward, being a younger brother, was sent to Oxford, in expectation of being chosen Demy of Magdalen-College: but Henry, his father, dying, and his father having then no other inclination, changed his former inclination, and resolved to send him to the Inns of Court. He was accordingly entered in the Middle Temple, and soon after took the degree of Bachelor of arts, and then left the university, as he says, *with the opinion of a young man of parts and pregnancy of mind, than that he had improved it much by industry.*

A short time he married the daughter of Sir George Aylmer, who died in less than six months, leaving him inconsolable for her loss. After a widowhood of three years, however, he married the daughter of Sir Thomas Aylesbury, Master of the requests to the king, by whom he had

Edward Earl of Clarendon.

the law, however, did not hinder him
al recreation, in which he greatly
ions, in the hours of festivity, were
den, Charles Cotton, John Vaughan,
Thomas May, and Thomas Carew.
friends were Sir Lucius Carey, eldest
at Falkland, Lord Deputy of Ireland;
of Oxfordshire; Sidney Godolphin of
; Edmund Waller of Beaconsfield;
r. George Morley; Dr. John Earles;
n; and Mr. William Chillingworth.

all these eminent personages with that
rit, which, in the opinion of many,
cellence of his composition. As we
t the reader with the picture of each as
e, we must be content to exhibit such
able among this distinguished groupe;
ohnson.

he can never be forgotten, having by
g, and the severity of his nature and
reformed the stage; and indeed the

His natural advantages were judg-
vern fancy, rather than excess of fancy,
slow and upon deliberation, yet then
wit and fancy, and will live accord-
he did exceedingly exalt the English
ee, propriety, and masculine expres-
best judge of, and fittest to prescribe
ets, of any man who had lived with,
ce: if Mr. Cowley had not made a
n, with that modesty yet, to ascribe
example and learning of Ben. Johnson.
very good, and with the men of most
many years an extraordinary kindness
e found he betook himself to business,
ought never to be preferred before his
to be very old, and till the palsy made
on his body, and his mind.

person, whom no character can flatter,
pressions equal to his merit and virtue.
ndous learning in all kinds, and in all
appear in his excellent and transcendent
n would have thought he had been en-
ongst books, and had never spent an
hour.

hour but in reading and writing; yet his humanity, courtesy, and affability was such, that he would have been thought to have been bred in the best courts, but that his good nature, charity, and delight in doing good, and in communicating all he knew, exceeded that breeding. His stile in all his writings seems harsh and sometimes obscure; which is not wholly to be imputed to the abstruse subject of which he commonly treated, out of the paths trod by other men; but to a little undervaluing the beauty of a stile, and too much propensity to the language of antiquity; but in his conversation he was the most clear discourser, and had the best faculty in making hard things easy, and presenting them to the understanding, of any man that hath been known. Mr. Hyde was wont to say, that he valued himself upon nothing more than upon having had Mr. Selden's acquaintance from the time he was very young; and held it with great delight as long as they were suffered to continue together in London; and he was very much troubled always when he heard him blamed, censured, and reproached, for staying in London, and in the parliament, after they were in rebellion, and in the worst times, which his age obliged him to do; and how wicked soever the actions were, which were every day done, he was confident he had not given his consent to them; but would have hindered them if he could, with his own safety, to which he was always enough indulgent. If he had some infirmities with other men, they were weighed down with wonderful and prodigious abilities and excellencies in the other scale.

Sir Kenelm Digby was a person very eminent and notorious throughout the whole course of his life, from his cradle to his grave; of an ancient family and noble extraction; and inherited a fair and plentiful fortune, notwithstanding the attainder of his father. He was a man of a very extraordinary person and presence, which drew the eyes of all men upon him, which were more fixed by a wonderful graceful behaviour, a flowing courtesy and civility, and such a volubility of language, as surprized and delighted; and though in another man it might have appeared to have somewhat of affectation, it was marvelous graceful in him, and seemed natural to his size, and mould of his person, to the gravity of his motion, and the tune of his voice and dexterity. He had a fair reputation in arms, of which he gave an early testimony in his youth, in some encounters in Spain, and Italy, and afterwards in an action in the Mediterranean sea, where he had the command of a squadron of ships of war, set out at his own charge under the king's commission;

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on, and servile flattery to the height, an imperious nature could be contented and won his life from those, who took it; and in an occasion in which ambitious to have lost it; and then from the reproach and contempt that preserving it, and for vindicating it had power to reconcile him to those offended and provoked; and continued the felicity, that his company was accursed it was odious; and he was at least most detested.

was a man of so great a subtilty of rare a temper in debate; that as provoke him into any passion, so keep a man's self from being a little sharpness, and quickness of argument, which he had a rare facility, and a great men I ever knew. He had spent all reputation; and had arrived to so great superior to no man in those skirmishes; notable perfection in this exercise, contention, and habit of doubting, that by argument of nothing, and a sceptick at least, of faith.

in first wavering in religion, and in to reconcile himself too soon, and too Rome; and carrying still his own in- without any resignation to their authority temper can make that church sure he made a journey to St. Omers, persuasion, by the conversation of those name, he found as little satisfaction with as much haste from them; with exemption from error, was neither ally to any church: which occasioned carried on by the jesuits with so great es against him, and in which he der with an admirable eloquence of language, variable power of reason, that he not unequal adversaries, but carried the starters; and made the pope's infallibility shaken, and declined by their own an acrimony amongst themselves upon e at least as much doubted, as in the
‘ schools

reformed or protestant ; and forced them since, to defend and maintain those unhappy controversies in religion, with arms and weapons of another nature, than were used, or known in the church of Rome, when Bellarmine died ; and which probably will in time undermine the very foundation that supports it.

Such a levity, and propensity to change, is commonly attended with great infirmities in, and no less reproach, and prejudice to the person ; but the sincerity of his heart was so conspicuous, and without the least temptation of any corrupt end ; and the innocence, and candour in his nature so evident, and without any perverseness ; that all who knew him, clearly discerned, that all those restless motions and fluctuations, proceeded only from the warmth and jealousy of his own thoughts, in a too nice inquisition for truth. Neither the books of the adversary, nor any of their persons, though he was acquainted with the best of both, had ever made great impression upon him ; all his doubts grew out of himself, when he assisted his scruples with all the strength of his own reason, and was then too hard for himself ; but finding as little quiet and repose in those victories, he quickly recovered, by a new appeal to his own judgment ; so that he was in truth, upon the matter, in all his sallies, and retreats, his own convert ; though he was not so totally divested of all thoughts of this world, but that when he was ready for it, he admitted some great and considerable churchmen, to be sharers with him in his public conversion.

Whilst he was in perplexity, or rather some passionate disinclination to the religion he had been educated in, he had the misfortune to have much acquaintance with one Mr. Lugar, a minister of that church ; a man of a competency of learning, in those points most controverted with the Romanists, but of no acute parts of wit, or judgment ; and wrought so far upon him, by weakening, and enervating those arguments, by which he found he was governed (as he had all the logick, and all the rhetoric, that was necessary to persuade very powerfully men of the greatest talents) that the poor man, not able to live long in doubt, too hastily deserted his own church, and betook himself to the Roman ; nor could all the arguments, and reasons of Mr. Chillingworth make him pause in the expedition he was using ; or reduce him from that church after he had given himself to it ; but he had always a great animosity against him, for having (as he said) unkindly betrayed him, and carried him into another religion, and there left him. So unfit are some

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troubled with doubts, after they are once

the all war to be unlawful; and did not
ment (whose proceedings he perfectly
intend to involve the nation in a civil
tle of Edgehill; and then he thought
stragem that was like to put a speedy
st commendable: and so having too ma-
ed an engine, that should move so
craftwork in all encounters, and assaults
ed it, to make the experiment, into
esty's army, which was only in that
ield, under the command of the Lord
re, upon the borders of Suffex; where
castle of Arundel; which was forced,
ege, to yield for want of victual; and
orth with it, falling into the rebels
ost barbarously treated by them, espe-
which followed them; and being broken
acted by the ill accommodation, and
e during the siege, which was in a ter-
nd snow, he died shortly after in pri-
of excellent parts, and of a chearful
all kind of vice, and endued with many
very public heart, and an indefatiga-
; his only unhappiness proceeded from
and thinking too much; which some-
violent fevers.'

ance among persons of his own pro-
ic, Mr. Geoffrey Palmer, Mr. John
le Whitlock.

and the reputation he had ac-
him a seat in the house of commons.
aces, for the borough of Wotton-Basset
orough of Shaftesbury in Dorsetshire,
r the former. From the beginning
had laid aside his gown, and conse-
giving himself up entirely to public
uct in the house we shall take occasion

[To be continued.]

Alors!

Moral and Political Dialogues: being the Substance of several Conversations between divers eminent Persons of the past and present Age; digested by the parties themselves, and now first published from the original manuscripts. With critical and explanatory notes by the Editor. 8vo. 5s. Millar, &c.

THE method of writing by way of dialogue, is, perhaps, if well managed, of all others, best calculated to illustrate truth, obviate objections, and enforce conviction. Tedious didactic discourses, where the Author himself is the only speaker, are apt to tire and disgust Readers of lively conception, and impatient tempers. As they go on, doubts arise in their minds, and they start objections, of which they are eager to obtain a solution before they proceed further in the argument. Their eagerness anticipates conclusions, and a long chain of reasoning only distracts their attention, and bewilders their ideas.

But the way of dialogue, favours the impetuosity of these volatile students. The frequent interruptions from alternate speakers, relieve them from the drudgery of too close an attention, without breaking in upon the connection. In these frequent pauses likewise, they have the satisfaction to find objections urged and answered progressively: and the appearance of controversy helps to enliven the subject.

These colloquial compositions, however, are attended with great difficulty, and some danger. It is no easy task to preserve the familiar stile of dialogue, without dropping into the trite and common turns of conversation. It often happens, that many questions and answers occur, which only serve to fill up space, and which are extremely irksome to those who regard matter more than words.

It is to be apprehended likewise that, by ill management, Authors may sometimes prove the direct contrary to what they intend to demonstrate. By placing objections in a very forcible light, and not being happy in removing them by a clear and suitable reply, they may make ill impressions on the Reader's mind, not easily to be effaced. First impressions are difficult to be taken off, and it has been the case with many colloquial Writers, either to prove nothing, or conclude against their own intentions.

It is, perhaps, owing to the obvious difficulty attending it, that so few have attempted this manner of writing. The greatest among the ancients who have adopted it, even Plato and Cicero themselves, had no reason to boast of their suc-

cess: at best, they leave the matter in dispute wholly undecided, or imperfectly determined; and sometimes embarrass the subject with additional doubts and perplexities. Neither have the few moderns who have copied them, been, in this respect, more fortunate: and we must freely acknowledge, that the Writer of the Dialogues before us, though evidently a man of learning and distinguished talents, does not appear to such an advantage as might be expected: and that, in the *preface* particularly, he sinks greatly beneath himself.

The subjects he has chosen to discuss in six dialogues have been so often agitated, that there is little room for new or striking observations: yet the dialogues on the constitution of the English government, afford some fresh lights, and place the points of controversy, though not in a new, yet in a more clear and distinct point of view, than any in which that subject has been hitherto examined. The Writer has in general been happy in the choice of the persons who are supposed to dispute together; though it must be confessed, that he makes some of them maintain propositions, and talk in a style totally inconsistent with their known and established characters, for which he occasionally and ingeniously apologizes in the notes.

The first dialogue is between Dr. Henry More, and Edmund Waller, Esq; on sincerity in the commerce of the world. The Writer very judiciously makes Mr. Waller personate the character of a pliant Aristippus. If his cotemporaries have done him justice, he was, indeed, a pattern of insincerity and perfidy: a most servile adulator, and abject hypocrite. With regard to the merits of the point in dispute, nothing is concluded. On the contrary, after Mr. Waller has made an artful panegyric on treachery, the Doctor, preparing to reply in favour of philosophy and morality, is hastily interrupted by his adversary, who will not suffer him to proceed; but, with an air of triumph, adjourns the debate till they get within doors: where, by the bye, the Reader is not suffered to attend them. So that after having collected all that can be advanced in behalf of time-serving, and insincerity, the dispute closes without any arguments to wipe off the foul impressions which such doctrine may have imprinted. A fine lesson this for a weak apprehension!

The second, on retirement, passes between Mr. Abraham Cowley, and the Reverend Mr. Thomas Sprat. In this debate, the Poet indulges his fancy in a rapturous and enthusiastic description of retirement and rural felicity: but in this strain of perfect enthusiasm, says Mr. Sprat, I broke in upon him by asking, ‘Whether this was what he called debating
‘ the

the matter calmly with me. Surely, said I, this is poetry,
 or something still more extravagant. You cannot think I
 come prepared to encounter you in this way. I own my-
 self no match for you at these weapons, which, indeed, are
 too fine for my handling, and very unsuitable to my purpose,
 if they were not. The point is not, which of us can say
 the handsomest things, but the truest, on either side of the
 question. It is, as you said, plain argument, and not rhe-
 torical flourishes, much less poetical raptures, that must de-
 cide the matter in debate. Not but a great deal might be
 said on my side, and, it may be, with more colour of truth,
 had I the command of an eloquence proper to set it off. I
 might ask in my turn, "Where is the mighty charm that
 draws you to this inglorious solitude, from the duties of
 business and conversation, from the proper end and employ-
 ment of man? How comes it to pass, that this stillness of
 a country landscape, this uninstrueting, though agreeable
 enough scene of fields and waters, should have greater beau-
 ties in your eye, than *flourishing peopled towns*, the scenes of
 industry and art, of public wealth and happiness? Is not
 the *sublime* countenance of man, so one of your acquaint-
 ance terms it, a more delightful object than any of these
 humble beauties that lie before us? And are not the human
 virtues, with all their train of lovely and beneficial effects
 in society, better worth contemplating, than the products of
 inanimate nature in the field or wood? Where shall we
 seek for REASON, but in the minds of men tried and polish-
 ed in the school of civil conversation? And where hath
 VIRTUE so much as a Being out of the offices of social life?
 Look well into yourself, I might say: hath not, indeed,
 the proper genius of solitude affected you? Doth not I
 know not what of chagrin and discontent hang about you?
 Is there not a gloom upon your mind, which darkens your
 views of human nature, and damps those chearful thoughts
 and sprightly purposes, which friendship and society inspire?"

The sentiments in this declamation are extremely pertinent,
 and powerfully enforced: nevertheless, much more might have
 been added. They, however, who are curious to find the
 matter further discussed, may refer to Cicero's Offices, where,
 upon consideration of this subject, he justly concludes, that it
 is unbecoming a great man, by sheltering himself in the shade
 of retirement, to desert society, and forsake an active station
 of life.

In some parts, the Writer does not seem to allow his argu-
 ments the full force which they are capable of receiving. For,

and political Dialogue,

the Poet, ' Were Horace and Virgil, earnest as you appear to be, when they actually on their favourite theme of they who lived and died in a court ?' they answers, ' I believe they were, counts we have of their lives shew it, mission from the court was what they had not the resolution to insit upon.'

they might have been more positive and That Horace, at least, was in earnest, favourite theme of retirement, is *past*

*te aspiciam ? quandoque licet it
nam summo & inertibus coris
unda obnoxia vitæ ?*

a flight of poetical imagination. If in the heart, there is no truth in language likewise to Mécenas,

*Illicitus me rure futurum,
Fax desideror—*

ted the court with reluctance, and that nature to quit his beloved retirement.

Mr. Cowley adheres to his resolution. t to make a convert of his reverend ry, he dissuades him from following t recommends it to him to pursue pro- a court; of which he gives the follow- d description.

sorts of men, pursued he, that should court, however it be, that we see an- can and unclean, enter into it. The ng and active spirits, that are formed mbition reconciles them to the bustle pacity fits them for the discharge of its specially if of noble birth and good for- fill the first offices in a state; and if, d virtue to their other parts and quali- of the age they live in. Some few in former times; and the present, it y without them.

re what one may properly enough call, ot somewhat uncourtly, the MOB OF ave vanity or avarice without ambition, alents. These by assiduity, good luck, ' and

‘ and the help of their vices, (for they would scorn to earn
‘ advancement, if it were to be had, by any worthy practices)
‘ may in time succeed to the lower posts in a government;
‘ and together make up that shewy, servile, selfish crowd we
‘ dignify with the name of COURT. Now, though I think
‘ too justly of myself to believe I am qualified to enter into
‘ the former of these lists, you may conclude, if you please,
‘ that I am too proud to brigue for an admission into the latter.
‘ I pretend not to great abilities of any kind; but let me pre-
‘ sume a little in supposing, that I may have some too good to
‘ be thrown away on such company.’

The third and fourth dialogues, on the golden age of Queen Elizabeth, are managed between the Honourable Robert Digby, Dr. Arbuthnot, and Mr. Addison: and are supposed to have been occasioned by a view of Kennelworth Castle, in the year 1716. In these dialogues Mr. Addison arraigns the manners and taste of those times, particularly the knight-errantry of those days, and likewise the political administration during the Queen’s reign; all which Dr. Arbuthnot strenuously defends: Mr. Digby, during the debate, standing neuter. The Writer has not been very successful in making Mr. Addison speak in character. The stile of his discourse is altogether declamatory, and distinguished by an acrimony and asperity to which in his conversation he is known to have been a stranger. The character of Elizabeth, however, as he is made to describe it, places the merit of that Queen in new points of view, both with regard to her foreign and domestic capacity. Such of our Readers who are not biased by their attachment to party principles, will not be offended at the following extract.

‘ To sum it up in few words: those two great events of
‘ her time, THE ESTABLISHMENT OF THE REFORMATION,
‘ and THE TRIUMPH OVER THE POWER OF SPAIN, cast an
‘ uncommon lustre on the reign of Elizabeth. Posterity,
‘ dazzled with these obvious successes, went into an excessive
‘ admiration of her personal virtues. And what has served to
‘ brighten them the more, is the place in which we chance to
‘ find her, between the bigot queen on the one hand, and the
‘ pedant king on the other. No wonder then that on the first
‘ glance her government appear able, and even glorious. Yet
‘ in looking into particulars, we find, that much is to be at-
‘ tributed to fortune, as well as skill; and that her glory is
‘ even lessened by considerations, which, on a careless view,
‘ may seem to augment it. The difficulties she had to en-
‘ counter were great; yet these very difficulties of themselves
‘ created the proper means to surmount them. They shar-
‘ pened

' pened the wits, inflamed the spirits, and united the affec-
 ' tions of a whole people. The name of her great enemy
 ' on the continent, at that time, carried terror with it. Yet
 ' his power was, in reality, much less than it appeared. The
 ' Spanish empire was corrupt and weak, and tottered under its
 ' own weight. But this was a secret even to the Spaniard
 ' himself. In the mean time, the confidence which the opi-
 ' nion of great strength inspires, was a favourable circum-
 ' stance. It occasioned a remissness and neglect of counsel on
 ' one side, in proportion as it raised the utmost vigilance and
 ' circumspection on the other. But this was not all: the re-
 ' ligious feuds in the Low Countries,—the civil wars in
 ' France—the distractions of Scotland—all concurred to ad-
 ' vance the fortunes of Elizabeth. Yet all had, perhaps,
 ' been too little in that grand crisis of her fate, and, as it fell
 ' out, of her glory, if the conspiring elements themselves had
 ' not fought for her.

' Such is the natural account of her foreign triumphs. Her
 ' domestic successes admit as easy a solution. Those exter-
 ' nal dangers themselves, the genius of the time, the state of
 ' religious parties, nay, the very factions of her court, all
 ' of them directly, or by the slightest application of her policy,
 ' administered to her greatness. Such was the condition of
 ' the times, that it forced her to assume the semblance, at
 ' least, of some popular virtues: and so singular her fortune,
 ' that her very vices became as respectable, perhaps more use-
 ' ful to her reputation, than her virtues. She was vigilant in
 ' her counsels; careful in the choice of her servants; courte-
 ' ous and condescending to her subjects. She appeared to
 ' have an extreme tenderness for the interests, and an extreme
 ' zeal for the honour of the nation. This was the bright
 ' side of her character; and it shone the brighter from the
 ' constant and imminent dangers to which she was exposed.
 ' On the other hand, she was choleric and imperious; jea-
 ' lous, timid, and avaricious; oppressive, as far as she durst;
 ' in many cases capricious, in some tyrannical. Yet these
 ' vices, some of them sharpened and refined her policy, and
 ' the rest operating chiefly towards her courtiers and depen-
 ' dents, strengthened her authority, and rooted her more firm-
 ' ly in the hearts of the people. The mingled splendor of
 ' these qualities, good and bad (for even her worst had the
 ' luck, when seen but on one side, or in well disposed lights,
 ' to look like good ones) so far dazzled the eyes of all, that
 ' they did not, or would not, see many outrageous acts or
 ' tyranny and oppression.

' And thus it hath come to pass that, with some ability,
 ' more cunning, and little real virtue, the name of Eliza-
 ' beth

* beth is, by the concurrence of many accidental causes, become the most revered of any in the long roll of our Princes.'

The fifth and sixth dialogues treat of the constitution of the English government; and in these the disputants are Sir John Maynard, Mr. Somers, and Bishop Burnet. These dialogues most interesting and curious; though, to the generality of Readers, they will probably be least agreeable and entertaining. They contain matters of choice antiquity, little understood; but it is with pleasure we observe, that the appetite for those studies is daily encreasing. The intent of these dialogues is to demonstrate, that the liberty of the subject is essential to every different form, under which the English government hath appeared. To prove this, he explains the nature of the constitution on the principles of the feudal policy, and very justly concludes, that the feudal tenures were not first introduced at the conquest, being essential to all the Gothic or German constitutions, but only modelled by the Conqueror, who very naturally copied the form established in his own country*.

The Writer then explains the principles of the Norman constitution, and proceeds to shew that feuds in France and Germany were an extension of the people's liberty†. He takes notice, that they who held of the crown *in capite*, were entitled to some distinctions and privileges, which the allodial, that is, the free tenants, wished to obtain: and therefore many of them surrendered their lands to the Emperor, and received them again of him in the way of tenure; and free men not only chose to hold of the Emperor, but of other Lords. The advantages, he observes, gained by hereditary tenures, were prodigious; but counterbalanced by the great number of impositions which the nature of the change brought with it; such as, wardship, marriage, relief, &c. which are called fruits of tenure.

* Many, and among others, the Irish judges, were of opinion, that feuds were among the Saxons; and they think that *Thainland* and *Re-weland* were the same as *Knights Service* and *Socage* Tenures: but this is a point on which there are such great authorities on both sides, that we must be cautious how we decide on either. Certain it is, however, that feuds were of a different nature in the Norman time, from those which are supposed to have subsisted among the Saxons.

† The Writer seems to have been aware of an objection which might be urged against his doctrine; for he only contends, that liberty was the *essence* of the feudal constitution: and admits, that to the perfection of government, it must be, as it has been since, further spread and dilated.

This

This leads to the discovery of the defects in the feudal policy: of which one, most essential, was, the too great power it gave the Sovereign in the arbitrary impositions implied in this tenure. Another was accidental; and arose from the disproportionate allotment of those feuds, which gave the greater Barons an ascendant over the Prince, equally unfavourable to the cause of liberty. The civil wars, however, and the policy of Henry the Seventh, took away these two great defects in the feudal system. But a third, and the greatest of all, still remained, which was the narrowness of the plan itself, considered as a system of civil polity; it being quite unexceptionable in its military intention.

While this military constitution remained in its original state, little regard was had but to men of arms, every other occupation being accounted base and ignoble. But a policy which excluded such numbers from the rank and privilege of citizens, was a defect which was removed gradually by enlarging the system. At first, the King's Barons were his and the kingdom's great council; but when they were involved in immense debts, and had obtained leave to alienate their possessions, the consequence was, that the lesser military tenants multiplied exceedingly; and many of them being poor, and unequal to a personal attendance in the common council of the kingdom, they obtained permission to appear in the way of representation. This was the origin of our knights of the shires.

In accounting for the rise of citizens and burghesses, it must be remembered, that originally the great towns and cities were royal demesnes, part of the King's private patrimony, and were obliged at first to furnish various commodities for the support of his household, &c. This was afterwards changed for assessments in money, which were made at pleasure; at length they obtained leave to appear in his council by their deputies, to treat with him of the proportion of taxes to be raised on them. This alteration is found subsisting at least under Edward the Third; that is, the House of Commons was then fully established: but many have, for good reasons, too tedious for us now to enter into, dated this event much farther back*. It is clear, however, from this account, that the rise of the Commons was no encroachment on the prerogative: on the contrary, the privileges they were then admitted to,

* It is more than probable, that there were burghesses in Parliament in the time of the Saxons, as there are many decayed boroughs, which cannot trace their privilege from any time since the Conquest.

were found to be for the interest of the Sovereign, and settled by mutual compact. Thus the supplies were always voted first by the Commons, not only because the Lords could not determine the rate, not knowing how far the deputies of the Commons were authorized to go, but because the latter were always found to be most liberal to the King.

The Writer having proved liberty to have been, thus far, essential to the English constitution, proceeds to shew, that the English spirit has always been answerable to the support of it: which he instances in their *perpetual opposition to the civil and common laws*. He then goes on to account for the appearance of despotism under the Tudors, and the first Princes of the Stuart line. From the accession of Henry the Seventh, to the time we speak of, he observes, that some circumstances *disabled*, and many more *indisposed*, the nation from insisting on their antient and undoubted rights. The ruinous contentions of the two houses of York and Lancaster, with many other incidents, were favourable to the increase of regal power under Henry the Seventh, and his successor. Their personal characters likewise contributed to this end: the son maintaining and enlarging, by his intrepidity, what the father acquired by his policy. When the latter, by the glaring abuse of his power, seemed to provoke the people to vigorous resolutions, a singular event happened, which not only preserved his greatness, but brought a further increase to it.

This was the famous rupture with the court of Rome, which occasioned the translation of the Pope's supremacy to the King. This, of all others, was the circumstance most favourable to the growth of imperial power in this nation. The papal supremacy, as it had been exercised in this kingdom, was a power of the highest nature. It controlled every rank and order in the state, and, in effect, laid the Prince and people together at the mercy of the Roman Pontiff.

Under the acknowledgement of this supereminent dominion, no steps could possibly be taken towards the reformation of religion, or even the assertion of the just rights and privileges of the crown; but the people were grown to have as great a zeal for the former of these considerations, as the King for the latter: and in this juncture it was, that Henry, in a sudden heat, threw off the supremacy; which the Parliament, to prevent its return to the Pope, very readily invested in the King.

The reverend opinion entertained of this mixt person, the supreme head of the church, compounded of a King and a Pope,

Pope, was a natural foundation for the superstructure of despotic power in all its branches: and this use was actually made of this title. It first gave birth to that great and formidable court of the High Commission; which brought so mighty an accession of power to the crown, that, as experience afterwards shewed, no security could be had for the people's liberties, till it was totally abolished. The necessity of the times was a good plea for the first institution of so dangerous a tribunal. The restless endeavours of Papists and Puritans against the ecclesiastical establishment, gave a colour for the continuance of it. But as all matters regarding religion or conscience, were subjected to its sole cognizance and inspection; it was presently seen how wide an entrance it gave the most tyrannical usurpations.

It was further natural, that the King's power in civil causes should keep pace with his authority in spiritual: and fortunately for the advancement of his prerogative, another court was already erected of the like dangerous nature, of antient date, and venerable estimation, under the name of the court of Star-Chamber; which brought every thing under the direction of the crown, that could not so properly be determined in the High Commission. These were the two arms of absolute dominion, which, at different times, and under different pretences, were stretched forth to the oppression of every man, that presumed to oppose himself to the royal will and pleasure. The Star-Chamber had been kept, in former times, within some tolerable bounds; but the high and arbitrary proceedings of the other court, which were found convenient for the further purpose of reformation, and were therefore constantly exercised, and as constantly connived at by the Parliament, gave an easy pretence for advancing the Star-Chamber's jurisdiction so far, that in the end, its tyranny was equally intolerable with that of the High Commission. On the ground of this supreme authority, when Parliaments shewed a disposition to interfere in any thing relating either to church or state, they were presently reprimanded by the Sovereign, and sternly required not to meddle with what concerned their prerogative royal, and their high points of government.

The Parliament, however, were not so tame, as to divest themselves entirely of their legislative capacity, though it was much checked and restrained by these courts. But the crown found a way to ease itself of this curb, by means of the Dispensing Power; which, in effect, vacated all laws at once, farther than it pleased the King to countenance and allow them. For so enormous a stretch of power, there was a
ready

ready pretence from the papal privileges and pre-eminences to which the crown had succeeded: for this most invidious of all the claims of prerogative, had been indisputable in the church; and it had been attempted by some of our Kings in former times, from the contagious authority of the Pope's example, even without the pretence which the supremacy in spirituals now gave for it. But the Writer justly takes notice, that this supremacy's being lodged in the King, is no proof that the government was absolutely monarchical. The work of reformation was carried on and established by the whole legislature: and the supremacy in particular, though of right it belonged to the three estates, was by free consent surrendered and given up into the hands of the King. This power, though talked of as the antient right of the crown, was solemnly invested in it by act of Parliament. It must be observed likewise, that the act contained qualifying clauses, restraining and limiting the regal supremacy, such as these—*"as by any spiritual or ecclesiastical power or authority, may LAW-fully be exercised;"* and, *"provided that nothing be done contrary to the LAWS of this realm."*

Upon the whole, the Writer concludes, that though other causes concurred, the reformation was the chief prop and pillar of the imperial dignity, while the constitution itself remained entire, or rather was continually gaining strength even by the necessary operation of those principles, on which the reformation was founded. Religious liberty made way for the entertainment of civil, in all its branches. It disposed the minds of men to throw off that sluggishness, in which they had slumbered for many years. A spirit of enquiry prevailed; inveterate errors were seen through; and prejudices of all sorts fell off in proportion to the growth of letters, and the progress of reason. The encreasing trade and wealth of the nation likewise, concurred with the temper of the times.

Upon an impartial review of these dialogues, whatever may be determined of the preceding ones, the two last have undoubted merit. The Author appears to have sifted the subject to the bottom, and to have consulted the most antient and approved authorities, such as Glanvil, Bracton, and others of great antiquity and weighty estimation. To these dialogues is subjoined a postscript, wherein the Writer censures some passages in the new History of England under the House of Tudor, which contain an apology for the tyranny of the Stuart family. The Reader will find the substance of these censures in our account of that History*.

* See Review for April and May last.

Historical Review of the

but it is evident to demonstration, that the kingdom was never purely monarchical. Advanced above by our Author, the very oath, and the declaration of the arch-bishop in former times, sufficiently prove that freedom has ever been essential to the order all the forms it has passed thro'. Particular privileges of later date can be proved by ancient precedent. The extreme force invested the people with new rights, the principles of the old establishment. Indeed, the nature of their rights varied: the basis of their claim. Their recent privilege could not be overuled. They were the basis of their freedom, and on that principle, as the necessary means to that end, *ad finem, dat ad medium.*

the Constitution and Government of Pennsylvania: so far as regards the several points of dispute, from time to time, arisen between the several provinces, and their several assemblies. Documents. 8vo. 5s. Griffiths.

between the Governors of Pennsylvania and the Assemblies, have long since engaged the public attention; and many circumstances have contributed to the disadvantage of the principles of the Quakers, (who, till of late, were in the assembly) together with the assembly, to grant the necessary supplies, in order to the support of the enemy who were ravaging their country, in such a light as bears the appearance of duplicity and obstinacy, if not of total disaf-

fection. In judgment, he used to stop, and he reserved for the defendant. This was the case with respect to the different parties in all the cases of litigation. By suppressing some facts, and fully varnishing others, by producing a false statement of acknowledged facts, falsehood, and the semblance of truth. Therefore, the defendant offers itself to our minds in the first place, nevertheless, suspend our final judgment, and exhibits his state of the case, or by his own credit to his antagonist.

To remove the unfavourable impressions which have taken place to the prejudice of the Pennsylvanians, is the professed design of the work before us: and it must be confessed, that they have, in our author, a most zealous and able advocate. His sentiments are manly, liberal, and spirited; his style close, nervous, and rhetorical. His introduction is well calculated to warm his readers in behalf of liberty, of which he boasts his clients to have been the brave assertors. By a forcible display of the oppressions they have sustained, he inclines us to pity their condition: by an enumeration of their virtues, he endeavours to remove the idea, which many may have conceived, of their unimportance. ‘Courage,’ says this animated Writer, ‘wisdom, integrity, and honour, are not to be measured by the sphere assigned them to act in, but by the trials they undergo, and the vouchers they furnish: and if so manifested, need neither robes, or titles to set them off.’

If we may credit this author’s account of their conduct, (and at present we see no room to reject it) they do indeed possess these qualities in no common degree: and, abstracted from the consideration of their importance in a political light, they claim our regard by reason of their own personal merits.

There are certain virtues and endowments of mind which often lie dormant, or at most appear without any degree of lustre, till called forth by persecution and oppression. To the tyrannical administration, during the reign of the first Charles, we are indebted for those brave patriots, bold orators, and masterly writers, who maintained the freedom, explained the constitution, and improved the language of their country. To causes similar, though of less degree, may be attributed that strenuous resistance, and those able remonstrances, which place the Pennsylvanians, both as patriots and politicians, in a light little inferior to those of the last century, of whom we have spoken.

It is but just, however, to remark, that, in some instances, they seem to have had more spirit than prudence. Though the matter of their remonstrances appears, in general, to be just, yet in their manner of expressing themselves, they do not always preserve that proper decorum towards the person of their governors, which the rules of subordination require. They seem culpable likewise, in having so long delayed those concessions, which the necessity of affairs, at length, obliged them to make. A more early compliance might have proved better, both for their own interest and the common welfare; and might have been granted then as well as afterwards, by
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making a salvo of their *rights*, so as not to incur the danger of a precedent against them, by allowing the pretensions of the Proprietors, which they deemed invalid and unjust. But these instances will come in their proper order.

The Writer very judiciously begins with explaining the constitution of Pennsylvania, which, he says, is derived, first, from the *birthright* of every British subject; secondly, from the *royal charter*, granted to William Penn by King Charles the second; and thirdly, from the *charter of privileges*, granted by the said William Penn as proprietary and governor, in virtue of the former, to the freemen of the said province and territories; being the last of *four* at several periods issued by the same authority.

By this last charter, though much remained of the first institution, yet much was taken away. The people had no longer the election of the council; consequently all who, *for* the future, were to serve in that capacity, were to be nominated by the governor, and, of course, were to serve on what terms he pleased—Instead of having but three voices in seventy two, he was left single in the executive, and at liberty to restrain the legislative, by refusing his assent to their bills whenever he thought fit. It provided, however, ‘ that an assembly
 ‘ should be *yearly* chosen by the freemen, to consist of four
 ‘ persons out of each county, of *most note* for *virtue, wisdom,*
 ‘ and *ability*, or of a greater number, if the governor and
 ‘ assembly should so agree, upon the first of October for ever,
 ‘ and should sit on the 14th following, with power to chuse
 ‘ a speaker and other their officers, to be judges of the quali-
 ‘ fications and elections of their own members, sit upon their
 ‘ own adjournments, appoint committees, prepare bills, im-
 ‘ peach criminals, and redress grievances, with all other
 ‘ powers and privileges of an assembly, according to the *rights*
 ‘ of the *freeborn* subjects of England, and the customs ob-
 ‘ served in any of the king’s plantations in America:—That
 ‘ two thirds of the freemen so chosen should have the full
 ‘ power of the whole:—That the said freemen in each respec-
 ‘ tive county, at the time and place of meeting for electing
 ‘ representatives, might chuse a double number of persons to
 ‘ present to the governor for sheriffs and coroners, to serve
 ‘ for *three* years if so long they should behave themselves well,
 ‘ out of whom the governor was to nominate one for each
 ‘ office, provided his nomination was made the *third* day after
 ‘ presentment, otherwise the person first named to serve; and
 ‘ in case of death or default, the governor to supply the va-
 ‘ cancy:—That three persons should be nominated by the
 ‘ justices

‘ justices of the respective counties, out of whom the governor
 ‘ was to select *one* to serve for clerk of the peace, within *ten*
 ‘ days, or otherwise the place to be fill’d by the first so nomi-
 ‘ nated—That the laws of the government should be in this
 ‘ stile, viz. *By the Governor, with the consent and approbation of*
 ‘ *the freemen in general assembly met* :—That all criminals should
 ‘ have the same privileges of witnesses and council as their
 ‘ prosecutors :—That no person should be obliged to answer
 ‘ any complaint, matter or thing whatsoever, relating to *pro-*
 ‘ *perty*, before the governor and council, or in any other place
 ‘ but in ordinary course of justice, unless in appeals according
 ‘ to law :—That the estates of *fulcides* should not be forfeited :
 ‘ —That no act, law, or ordinance whatsoever should at any
 ‘ time hereafter be made or done to alter, change or diminish
 ‘ the form or effect of this charter, or of any part or clause
 ‘ therein, according to the true intent and meaning thereof,
 ‘ without the consent of the governor for the time being, and
 ‘ six parts in seven of the assembly met.’

On the other hand likewise, the assembly, who at first could not propound laws, though they might amend or reject them, were put in possession of that privilege : and, upon the whole, there was much more reason for acknowledgments than complaints.

Matter of complaint, however, was soon administered, on account of the demand of *subsidies*. ‘ The charter Mr. Penn obtained of the crown comprehended a far greater extent of territory than he thought fit to take up of the Indians at first purchase : and even in the very infancy of his colony, it was by act of assembly inconsiderately, because unconditionally, provided, that in case any person should presume to buy land of the natives within the limits of the province, &c. without leave first obtained of the *proprietary*, the bargain and purchase so made should be void.

‘ Rendered thus the only purchaser, he reckoned he might always accommodate himself at the Indian market, on the same terms, with what quantity of land he pleased ; and till the stock in hand, or such parts of it as he thought fit to dispose of, were in a fair way of being sold off, he did not think it for his interest to incumber himself with more.’

‘ This happened sooner than he foresaw, though it must be acknowledged that the founders of few cities appear to have had more foresight than he—The growth of his colony exceeded his most sanguine expectations ; and, when successive new purchases came to be made, an inconvenience by de-
 REV. July 1759. E ‘ grees

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such rents out of all parcels of lands they disposed of, but even to rise in their demands, as the value of lands arose; so it could not but follow, that, in process of time, these quit-rents would of themselves become an immense estate.

When, therefore, the proprietary no longer acted as governor, nor even resided in the province, or expended a fifth of his income there, could it be supposed, that this estate, thus obtained and thus perverted from its original purpose, should not be liable, in common with all other estates, to contribute to those charges it was first in the *intire* allotted for, and the whole amount of which it so many fold exceeds?

No property in England is tax free: no difference in the amount, or value of property, makes any difference in the duty of subjects; and nothing is more consonant to reason, than that he that possesses most, should contribute most to the public service. Yet for want of a specifick clause to declare their property taxable, the present *proprietaries* * insist on having it exempted from every public obligation, and upon charging the difference on the public, who, it cannot be too often remembered, gave it in the first instance, as the price of an *exemption* from all other taxes.

Here we have before us one principal ground of the disputes between the governors and the assembly. But there was another cause of controversy which occasioned much heat. The assembly were desirous of encreasing the provincial paper currency, in proportion to the increase of the province, by an addition of 20,000*l.* and they prepared a bill for that purpose, which the then governor rejected as unseasonable, but at length consents to pass it with a *suspending clause*, which the assembly refuse to accept.

During this contest, the governor laid before the assembly lord Holderness's letter, the contents of which were, That his Majesty having received information of the march of a considerable number of Indians, supported by *some* regular European troops, with an *intention*, as it was *apprehended*, to commit *some* hostilities on parts of his Majesty's dominions in America, his lordship had received the King's commands to send him (the governor) intelligence thereof; as also to direct him, to use his utmost diligence to learn how far the same might be well grounded; and to put him upon his guard, that he might be at all events in a condition to resist *any* hostile attempts, that *might* be made upon

* Mr. Penn, when he died, left his hold of the province to *trustees*, to satisfy a mortgage, and other demands.

any parts of his majesty's dominions within his government; and to direct him, in the king's name, that in case the subjects of any foreign prince or state should presume to make any encroachments on the limits of his Majesty's dominions, or to erect forts on his Majesty's lands, or commit any other act of hostility, he was immediately to represent the injustice of such proceedings, and to require them forthwith to desist from any such unlawful undertaking: but if, notwithstanding such requisition, they should still persist, he was then to draw forth the armed force of the province, and to use his best endeavours to repel force by force. But as it was his Majesty's determination, not to be the aggressor, he had the King's commands most strictly to enjoin him, the said governor, not to make use of the armed force under his direction, excepting within the UNDOUBTED limits of his Majesty's dominions. And that, whereas it might be greatly conducive to his Majesty's service, that all his provinces in America should be aiding and assisting each other in case of any invasion, he had it particularly in charge from his Majesty to acquaint him, that it was his royal will and pleasure, that he should keep up an exact correspondence with all his governors on the continent; and that in case he should be informed by them of any hostile attempts, he was im-

and sunk by the extension of the excise for ten years : but the governor would not consent to the extension of the excise for so long a time, and refused his assent to the bill. The reason of his refusal may appear from his own words.

‘ It is well known,’ says he, ‘ that by the laws now in force, the public money is solely in the disposal of the assembly, without the participation of the governor ; nevertheless, while these acts, by which money was raised, were of short duration, the governor had now and then an opportunity of obliging the assembly in a very essential manner by the renewal of those acts, and thereby of making himself acceptable to them ; but to extend them to such an unreasonable length of time as you now desire, might be to render him, in a great measure, unnecessary to them during the continuance of those acts, but upon terms very disagreeable to himself, as well as injurious to his constituents.’ A declaration this which does no honour to the governor’s policy.

By these means, however, the grant of the supplies was unhappily delayed ; and it must be here observed, that, during the dispute, the assembly seem sometimes to have been too petulant in their answers. It is usual with them to sneer at the governors, on account of the inaccuracy of their expressions : and in one part they expressly say, that while the then governor pursues his former conduct, they cannot look upon him as a *friend* to their country.

At length, however, after Braddock’s defeat, the assembly voted an aid of 50,000*l.* to be raised by a tax on all real and personal estates : but this money-bill was returned by the governor at that time, with an amendment, by which the *WHOLE proprietary estate* was to be *exempted* from the tax. For his refusal to pass this bill, unless with the *exemptions* expressed in the amendment, the governor gave the four following reasons.

‘ 1. For that all *governors*, whether hereditary or otherwise, are, from the nature of their office, *exempt* from the payment of taxes ; on the contrary, revenues are generally given to them to support the honour and dignity of government, and to enable them to do the duties of their station.

‘ 2. For that this *exemption* from taxes arising from the nature of government is enforced by a positive law in this province, which expressly declares, that the proper estates of the proprietaries shall not be liable to rates or taxes.

‘ 3. For that the *proprietaries*, by their governor, having consented to a law for vesting in the people the sole choice

Formal Review of the

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could not reasonably be charged (as
en, rewards for killing wolves, &c.)
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‘ *positive law* the people’s representatives were to dispose of the people’s money, and yet it did not extend to all cases in government: that, if it had, amendments of another kind, might have been expected from the governor; seeing that, in consideration of the purposes of the grant, they had allowed him a share in the disposition, and that he, by his last amendment, proposed also, to have a share in the disposition of the overplus, if any.

‘ That they begged leave to ask, Whether, if the *proprietary* estate was to be taxed as proposed, it would be equitable for the owner to have a negative in the choice of assessors, since that would give him half the choice, in lieu, perhaps, of a hundredth part of the tax: that as it was, he had officers, friends, and other dependents in every county to vote for him, in number equal to the proportionable value of the share of the tax: that if the *proprietary* shrunk at the injustice of being taxed where he had no choice in the assessors, they again asked, with what face of justice he could desire and insist on having half the power of *disposing* of the money levied, to which he would not contribute a farthing? that there was great impropriety in saying the *proprietary* estate was by this act to be taxed at *discretion*, seeing the assessors were to be upon their oaths or solemn affirmations, which gave the *proprietary* as good security for equity and justice as any subject in the king’s dominions.

‘ That as to the governor’s plea deduced from usage and custom, they alledged, usage and custom against reason and justice ought to have but little weight: that the usage of exemptions in cases where the *proprietary* estates could not be benefited by a tax was not in *point*: that if it was, so far as regarded the estates of persons *exercising* government by themselves or lieutenant, it could not include the estates of *proprietaries* who not only did not exercise government by themselves, but would moreover *restrain* their lieutenants from exercising the just powers they were vested with by the *royal charter*.

At length, however, this contest ceased, for the present: and the proprietaries having given 5000*l.* as a free gift to the public, a money-bill was prepared, in which the *proprietary* estate was excepted in consideration of their late grant.

New differences, however, arose between the governors and the assembly. The enemy gained ground. Supplies

were demanded. Money-bills were framed by the assembly for raising sums, to be sunk, pursuant to the old expedient, by an excise. These the governors refused to pass, as contrary to their *instructions*, prohibiting their assent, unless all money arising from the *excise*, be disposed of *only* as the governor, or lieutenant governor, &c. shall direct: and which they alleged, they were bound in duty and interest to obey, having given bonds for the observance of them. The assembly, on the other hand, insisted that all *proprietary instructions*, not warranted by the laws of Great Britain, were illegal and void in themselves: and further, that the instructions in question were arbitrary and unjust, an infraction of their charter, a total subversion of their constitution, and a manifest violation of their rights as free-born subjects of England.

After these and some other warm resolutions, in the end they came to the following determination. ‘ The house, therefore, reserving their rights in their full extent on all future occasions, and **PROTESTING** against the proprietary instructions and prohibitions, do, nevertheless, in duty to the king, and compassion for the suffering inhabitants of their distressed country, and in humble, but full, confidence of the justice of his Majesty and a British Parliament, wave their rights on this present occasion only; and do further *resolve*, that a new bill be brought in for granting a sum of money to the King’s use, and that the same be made conformable to the said instructions. Adding, at the same time, that they submitted to the cruelty of the conjuncture: not to any superiority of reason in their adversaries, nor through any failure of integrity or fortitude in themselves; since, if the assembly should adhere to their rights, as they justly might, the whole province would be thrown into confusion, abandoned to the enemy, and lost to the crown.’

Such, as fully as our limits will allow us to represent it, is the state of the controversy between the governors and the assembly of Pennsylvania. Upon the whole, however the latter may have sometimes been too impetuous in their remonstrances, they appear to have had just cause of resentment: and the rights they contend for seem to be justly founded, though they may be thought blameable for their pertinacity in not waving them sooner. Perhaps, however, they would have taken this resolution before, had they been more early made acquainted with the *secret instruction* which tied up the governors. The assembly’s agreeing to the *militia* law, with some other concessions repugnant to the principles of the inhabitants in general, indicate a disposition not obstinately averse to reasonable accommodation.

accommodation. A reply, however, from the other side, may possibly give us a somewhat different idea of this contest.

To this work is subjoined an appendix, containing the remonstrances, &c. more at large; together with a valuation of the proprietary estate: and an account of sundry sums of money paid by the province of Pennsylvania, for his Majesty's service, since the commencement of hostilities by the French in North America.

A Letter from a Blacksmith, to the Ministers and Elders of the Church of Scotland. In which the manner of public worship in that Church is considered; its inconveniencies and defects pointed out; and methods for removing them humbly proposed. 8vo. 1s. 6d. Coote.

THIS pretended Blacksmith introduces his letter with a solemn declaration, that he had no other view in it, than to promote the glory of God, the interests of true religion, and the honour, purity, and peace of the church of Scotland. If this declaration is sincere, we apprehend the Author has, in a great measure, defeated his own purpose, by the manner in which he treats a subject of so important and serious a nature. He has pointed out, indeed, many defects in the public worship of the church of Scotland, and his observations are, in general, very just and sensible; but the sarcastical, and frequently, indecent manner in which he expresses himself, is very ill suited to the design which he professes to have in view; so that what he has advanced will, it is to be feared, have but little influence upon the minds of those, to whom he addresses himself.

The account he gives of the indecencies that attend the administration of the sacrament of the Lord's Supper will entertain such as read only for amusement; to those who read with other views, it will afford matter for very serious reflection: how far the account is true, we know not.

'I cannot help thinking,' says he, 'that all the rational people of our communion must be shocked with the indecencies, and follies, that attend the administration of our Lord's supper, known among the common people by the name of an *occasion*. We accuse the Roman church of superstition, and that very justly; but in this instance she may fairly retort, and tells us, that we blame in others, what we approve of, or at least allow, in ourselves; for if our people

Blacksmith's Letter to the

ine that there was some superior virtue upon these *occasions*, some sanctity in merit in their attendance, it is unlikely who have no intention to communicate from all quarters, leave their parishity, and slight as good sermons, which without the fatigue of travelling, or the attend a crowd. Superstition in all ne effect, though it may be directed to n popish countries, people crowd from at the shrines of the saints, and pray before images; in Scotland, they run from ere after the host, and flock to see a to share in a procession, and too many (shame we must confess) make the same, that the papists do of their pilgrimages; that is, to indulge themselves in idleness; most of the servants, when their masters in the western parts of the ecial provision, that they shall have ltain numbers of fairs, or to an equal; and as they consider a *sacrament*, or all the administration of the Lord's supg parish) in the same light in which ey behave at it much in the same man- n spite of all its superstition, to produce to raise pity and regret in a religious, standing heart, or to afford an ampler the careless and profane, than what they upon one of those occasions: at the ration of the Lord's supper (ye know) day, Saturday, and Monday, we have ds near the church, which it seems we at occasion; I have often thought that fight makes it familiar, and conse- g to you, or that being in the inner ave access to see the indecency and ab- scene, otherways you would not en- me then to describe it, as it really is: at number of men and women lying trass; here they are sleeping and snor- faces toward heaven, others with their ards, or covered with their bonnets; t of young fellows and girls making me together in the evening, or to meet n another place you see a pious circle
' sitting

sitting round an ale barrel, many of which stand ready upon carts, for the refreshment of the saints. The heat of the summer season, the fatigue of travelling, and the greatness of the crowd naturally dispose them to drink; which inclines some of them to sleep, works up the enthusiasm of others, and contributes not a little to promote those miraculous conversions that sometimes happen at these occasions; in a word, in this sacred assembly there is an odd mixture of religion, sleep, drinking, courtship, and a confusion of sexes, ages, and characters. When you get a little nearer the speaker, so as to be within the reach of the sound, tho' not of the sense of the words, for that can only reach a small circle; even when the preacher is favoured with a calm; and when there happens to be any wind stirring, hardly can one sentence be heard distinctly at any considerable distance; in this second circle you will find some weeping, and others laughing, some pressing to get nearer the tent or tub in which the parson is sweating, bawling, jumping, and beating the desk; others fainting with the stifling heat, or wrestling to extricate themselves from the crowd; one seems very devout and serious, and the next moment is scolding and cursing his neighbour, for squeezing or treading on him; in an instant after, his countenance is composed to the religious gloom, and he is groaning, sighing, and weeping for his sins; in a word, there is such an absurd mixture of the serious and comick, that were we convened for any other purpose, than that of worshipping the God and Governor of nature, the scene would exceed *all power of face*.

But when one considers, what solemn awe should accompany the pronounciation of his name, and what decent gravity attend his worship, and sees such an unhappy contrast, if his heart be not entirely unacquainted with the feelings of humanity, the sigh will force its way, and the pitying tear start into his eye; especially if he knows, that many of the clergy encourage this absurdity; that this is the time, when they vie with one another for popularity, and try who can convene the greatest mob; that some of the elders are so fond of these religious farces, that they have threatned to abandon their churches, if the absurd practice of preaching without doors should be discontinued; and that even those of the clergy, who have sense to perceive its inconveniencies, and ingenuity to own that it is wrong, yet want courage to oppose the popular frenzy, and resolution to reform what in their own hearts they cannot but condemn. Whether we consider this practice in a moral, political, or religious light, we shall find it attended with very bad consequences; how
much

‘ much must it encourage drunkenness when such crowds are
 ‘ convened, from all quarters? what must the consequence
 ‘ be, when a whole country side is thrown loose, and young
 ‘ fellows and girls are going home together by night, in the
 ‘ gayest season of the year; when every thing naturally inspires
 ‘ warm desires, and silence, secrecy, and darkness encourage
 ‘ them? when I was a young fellow at my apprenticeship, I was
 ‘ a great frequenter of these *occasions*, and know them so well,
 ‘ that whatever others may think, I would not chuse a wife
 ‘ that had often frequented them, nor trust a daughter too
 ‘ much, among those rambling saints; old maids may per-
 ‘ haps be allowed to revenge themselves of the world, by
 ‘ growing religious at the easy rate of running from sacrament
 ‘ to sacrament; and they who are in pain to be provided with
 ‘ husbands, may possibly find their account in frequenting
 ‘ those *sacred* assemblies; but I would advise others to go but
 ‘ seldom, and never to a greater distance than that they can
 ‘ return before sun-set; lest by frequenting them too much,
 ‘ they contract an idle disposition of mind, and by staying too
 ‘ late, they get into a *bad habit of body*.’

The Author goes on to observe, that the consequences of this practice are very bad, considered in a political light; that the common people lose many labouring days by *sacramental occasions*, and that the country is deprived of the fruit of their industry. Every sacrament, at a moderate computation, he says, by its three idle days, costs the country about £12 l. 10 s. without including the days that those who live at a great distance must lose in coming and going, nor the losses the former must sustain, when *occasions* happen in the harvest or seed-times, &c.

The foregoing extract will sufficiently shew this Author's manner of writing. The remaining part of his letter is employed in pointing out the inconveniences that attend *extemporary prayer*; a subject which he considers at full length, and most part of what he says upon it, appears to be extremely just. The whole performance, indeed, is sprightly and animated, and contains many things that deserve the attentive consideration of those to whom it is addressed.

Discourses on several public Occasions, during the War in America. Preached chiefly with a view to the explaining the importance of the Protestant cause, in the British colonies; and the advancement of religion, patriotism, and military virtue. Among which are
a dis-

a discourse on adversity, and also a discourse on planting the sciences, and the propagation of Christianity, in the untutored parts of the earth. With an Appendix, containing some other pieces. By William Smith, D. D. Provost of the College and Academy of Philadelphia. 8vo. 3s. 6d. Millar, &c.

THE principal design of these discourses is, to shew the value of the blessings arising from the enjoyment of the Protestant religion and civil liberty, and to inspire a becoming zeal for their defence. They are written with an excellent spirit, and in a sprightly animated manner; the language is clear and forcible, the sentiments generally just, and often striking.

The first discourse has no immediate connection with the subjects of the rest, and was preached on the death of a beloved pupil; the second was delivered when General Braddock was carrying on his expedition to the Ohio, and contains an earnest exhortation to religion, brotherly love, and public spirit, from these words, *Love the brotherhood, fear God, honour the King.*

“ Our hearts,” says the Author, “ would venerate those who were to be the faithful companions of our good and bad fortune through some strange country; and shall not our very souls burn within us towards the whole human race, who, as well as we, are to pass through all the untried scenes of endless being?”

“ Good heaven! what a prospect does this thought present to us? Eternity all before us! how great, how important does man appear! how little and how trifling the ordinary causes of contention! party differences, and the vulgar distinctions between small and great, noble and ignoble, are here entirely lost; or, if they are seen, they are seen but as feathers dancing on the mighty ocean, utterly incapable to toss it into tumult.

“ In this grand view, we forget to enquire whether a man is of this or that denomination! we forget to enquire whether he is rich or poor, learned or unlearned! These are but trivial considerations; and, to entitle him to our love, it is enough that he wears the human form! it is enough that he is our fellow-traveller through this valley of tears! And surely it is more than enough, that when the whole world shall tumble from its place, “ and the heavens be rolled together as a scroll,” he is to stand the last shock
“ with

Discourses on several Occasions.

ut into the shoreless ocean beyond ; to
the endless voyage, and, for what we
separable companion through those re-
clouds and darkness hang, and from whose
has returned with tidings !

brotherly love, is its tendency to soften
per. When a reigning humanity has
ences on our hearts, and impregnated
d disposition, we shall be all harmony
fected towards every thing around us.
en branches, shall illuminate our souls,
k and illiberal sentiment. We shall be
lions of beauty, order, and goodness ;
scribe them into our own breasts. We
vine administration ; and imitate it by
tensive happiness in our power. Such
will give us the inexpressible meltings
ers joyful. It will lead us down into
g, to surprize the lonely heart with un-
bid the chearless widow sing for glad-
modest merit from its obscure retreats.

elight of God, and must be the highest
ted enjoyment of man. It yields a sa-
ther time, nor chance, nor any thing
f ; a satisfaction which will accompany
at our death will not forsake us. For
the well grounded hopes of receiving
have shewn to others.'

se, which was delivered at Bristol, in
ion of the public fast, May 21, 1756,
groaning under all that load of misery
ence of Braddock's defeat, a parallel is
e of our colonies and that of the Jews,
stances. The fourth shews the Chris-
e lawfulness and dignity of his office ;
the Protestant cause in the British col-
d in Christ-church, Philadelphia, April
of Brigadier-General Stanwix, to the
nd, before their march to the frontiers.

s to the officers is as follows : ' And
icers, you will permit me to address
s discourse more immediately to you.
King and Country. I know you re-
your command, and would wish to
' see

‘ see them shining in the practice of those virtues which I have
 ‘ been recommending. But yet, after all, this must, in a
 ‘ great measure, depend upon yourselves.

‘ If, then, you would desire to have any tie upon their
 ‘ consciences; if you would wish to see them act upon prin-
 ‘ ciple, and give you any other hold of them than that of
 ‘ mere command—let me, Oh let me beseech you, to culti-
 ‘ vate and propagate among them, with your whole influence
 ‘ and authority, a sublime sense of religion, eternity, and re-
 ‘ deeming love; let the bright prospects of the gospel of Je-
 ‘ sus be placed full before their eyes; and let its holy precepts
 ‘ be inculcated frequently into their hearts!

‘ But, above all things, let the adorable name of the ever-
 ‘ lasting Jehovah be kept sacred among you! glorified angels
 ‘ fall prostrate before it! the very devils themselves tremble
 ‘ at it! and shall poor worms of earth; dependent on a pulse
 ‘ for every breath of being; surrounded with dangers innu-
 ‘ merable; marching forth in the very shadow of death; to-
 ‘ day here, and to-morrow in eternity—shall they dare to
 ‘ blaspheme that holy name, before which all nature bends in
 ‘ adoration and awe? Shall they forget their absolute depen-
 ‘ dence upon it for all they have, and all they hope to have?

‘ Alas! when the name of our Great Creator is become
 ‘ thus familiar, and prostituted to every common subject, what
 ‘ name shall we invoke in the day of danger? To what re-
 ‘ fuge shall we fly amidst the various pressures of life? to
 ‘ whose mercy shall we lift up our eyes in the hour of death?
 ‘ and into whose bosom consign our souls, when we launch
 ‘ forth into the dark precincts of eternity?

‘ Once more, then, I beseech you, let the name of the
 ‘ Lord be holy among you; else have you no sure foundation
 ‘ for virtue or goodness; none for dependence upon Provi-
 ‘ dence; none for the sanctity of an oath; none for faith,
 ‘ nor truth, nor “obedience for conscience-sake.”

‘ Next to religion and a sovereign regard to the honour
 ‘ and glory of your great Creator, it will be of the utmost
 ‘ importance to cultivate, in yourselves, and those under you,
 ‘ a noble, manly, and rational enthusiasm in the glorious
 ‘ cause wherein you are engaged; founded on a thorough
 ‘ conviction of its being the cause of justice, the Protestant
 ‘ cause, the cause of virtue and freedom on earth.

‘ Animated by this sublime principle, what wonders have
 ‘ not Britons performed? How have they risen, the terror of
 ‘ the

Discourses on several Occasions.

Hors of the oppressed ; the avengers of
ge of tyrants ? How have the sons
e shrunk before them, confounded and
efs, ye Danube and Sambre, and thou
lood ! bear witness and say—what was
ams and our Marlboroughs to deeds of
What was it that steeled their hearts
dged their swords with victory ? Was
n animating conviction of the justice of
n unconquerable passion for liberty,
Protestant faith ?

k now, Gentlemen, that the cause
gaged, is less honourable, less impor-
pends on the swords you draw ? No,
pronounce it before heaven and earth,
of our Alfreds, our Edwards, and our
the British sword was never unsheath-
or more divine cause than at present !
behold a country vast in extent, mer-
uberant in its soil, the seat of plenty,
rd ! behold it given to us and to our
te virtue, to cultivate useful arts, and
pure evangelical religion of Jesus ! be-
d in it ! Protestant colonies ! free colo-
s ! Behold them exulting in their li-
commerce ; the arts and sciences plant-
del preached ; and in short the seeds of
firmly rooted, and growing up among

this prospect for a moment, look to
et your eyes to the westward ! there
, French tyranny, and Savage barba-
e combination, advancing to deprive us
ings, or to circumscribe us in the pos-
make the land too small for us and the
of our posterity !

Christians ! what a prospect is this ! it
, and horrible to relate. See, in the
vages hounded forth against us, from
places ; brandishing their murderous
er age nor sex ; neither the hoary fire,
neither the tender virgin, nor the help-
land furies follow behind, and close up
erfession, lording it over conscience !
aking her iron scourge ! and gloomy
error

‘ error seducing the unwary soul ! while, in the midst and all
 ‘ around, is heard the voice of lamentation and mourning
 ‘ and woe ; religion bleeding under her stripes ! virtue ban-
 ‘ nished into a corner ! commerce bound in chains, and li-
 ‘ berty in fetters of iron !

‘ But look again, gentlemen ! between us and those evils,
 ‘ there is yet a space or gap left ! and, in that gap, among
 ‘ others, you stand ; a glorious phalanx ! a royal regiment !
 ‘ a royal American regiment ! a regiment formed by the best
 ‘ of kings for the noblest of purposes ! and formed to conti-
 ‘ nue, perhaps, for these purposes, the avengers of liberty
 ‘ and protectors of justice in this new world, throughout all
 ‘ generations !

‘ And now is not my assertion proved ? Considered in this
 ‘ light, does it not appear to yourselves that never, from the
 ‘ first of time, was a body of Britons engaged in a more glo-
 ‘ rious cause than you are at present ; nor a cause on whose
 ‘ issue more depends ? You are not led forth by wild ambi-
 ‘ tion, nor by ill-grounded claims of right, nor by false no-
 ‘ tions of glory. But, consign’d to you is the happiness of
 ‘ the present age and of late posterity. You wear upon your
 ‘ swords every thing that is dear and valuable to us, as men
 ‘ and as christians. And upon your success it depends, per-
 ‘ haps, whether the pure religion of the gospel, streaming
 ‘ uncorrupted from its sacred source, rational, moral and di-
 ‘ vine, together with liberty and all its concomitant blessings,
 ‘ shall finally be extended over these American regions ; or
 ‘ whether they shall return into the bondage of idolatry, and
 ‘ darkness of error for ever !

‘ In such an exalted and divine cause, let your hearts be-
 ‘ tray no doubts nor unmanly fears. Though the prospect
 ‘ may look dark against us, and though the Lord may justly
 ‘ think fit to punish us for our sins, yet we may firmly trust
 ‘ that he will not wholly give up the protestant-cause ; but
 ‘ that it is his gracious purpose, in due time, to add to the
 ‘ reformed church of Christ, “ the Heathen for an inheri-
 ‘ tance, and the uttermost parts of the earth for a possession.”

The subject of the fifth discourse is, the planting the sci-
 ences, and the propagation of the gospel in America ; it was
 delivered before the trustees, masters, students, and scholars
 of the college and academy of Philadelphia, May 17, 1757,
 being the first anniversary commencement in that place, to-
 gether with a charge to the candidates who then obtained their
 degrees.

In the sixth, the author shews the duty of praising God for signal mercies and deliverances; it was preached in Trinity-Church, New-York, September 17, 1758, on occasion of the remarkable success of his majesty's arms in America, during that campaign.

The appendix contains the three following pieces;—An earnest Address to the Colonies, particularly those of the southern district, on the opening of the campaign, 1758;—An Account of the College and Academy of Philadelphia;—and A philosophical Meditation, with a religious Address to the Supreme Being.

A Collection of the yearly Bills of Mortality, from 1657 to 1758 inclusive. Together with several other bills of an earlier date. To which are subjoined, I. Natural and Political Observations on the Bills of Mortality. By Capt. John Graunt, F. R. S. reprinted from the sixth edition in 1676. II. Another Essay in political Arithmetic, concerning the growth of the city of London; with the measures, periods, causes, and consequences thereof. By Sir William Petty, Knt. F. R. S. reprinted from the edition printed at London in 1683. III. Observations on the past Growth and present State of the City of London; reprinted from the edition printed at London in 1751; with a continuation of the tables to the end of the year 1757. By Corbryn Morris, Esq; F. R. S. IV. A comparative View of the Diseases and Ages, and a Table of the Probabilities of Life, for the last Thirty Years. By J. P. Esq; F. R. S. 4to. 9s. Boards. Millar.

THE four numbered tracts, which compose the latter part of this book, having appeared in former editions, it is foreign to our purpose to take any notice of them upon this re-publication. What comes under our present cognizance is the collection of bills of mortality; certainly a really, though not a very apparently, useful register. As we have neither time, inclination, nor any present motive for considering or comparing the tables themselves; we apprehend it will suffice, on a subject which, to the majority of readers, will appear so very dry and uninteresting, if we only present them with an abstract of the general observations which occurred to the compilers of the tables, and are mentioned in the preface.

These tables commence with the year 1593: but as, that time, bills of mortality were only made occasionally,

times of the plague; it was not until the year 1603 that regular weekly bills commenced, which have been continued to the present time.

But though bills of mortality commenced at that time, yet they were but partial ones; since the number of parishes now included within them, was taken in at various times; and it was not till the year 1746, that the addition of St. Matthew, Bethnal-green, completed the present number.

These bills have not arrived to us in an uninterrupted succession, many being lost; which the publisher invites any possessor of to communicate, to add to the work. Nor are those now preserved, kept so exact as might be wished.

The bills, even in their compleatest form, will afford but an imperfect guess at the state of the metropolis at the time; since they comprehend only baptisms of those of the established religion, the numerous bodies of dissenters being entirely excluded. Their register of deaths is not more perfect, since it includes only those buried according to the rites of the church of England. The one omission will not balance the other; as more are buried according to the church of England, than are baptized into it; and a considerable number of all sorts are now carried from London to be interred in the country. Add to this, that those buried in St. Paul's Cathedral, Westminster-abbey, the Temple Church, St. Peter's ad Vincula in the Tower, the Rolls, and Lincoln-Inn Chapel, the Charter-house, and other places, are taken into no account. It were to be wished, that they were continued upon a more exact plan.

In their present state, however, we learn, that though the city of London has been free from the plague, for near a century past; yet, before the last plague, there were but few yearly bills without it: which countenances a doubt of its being imported from other countries. Since, were it introduced with our merchandize, our imports being considerably more since that time, by the increase of our trade; we must have more infection brought among us now, than we used to have. But one evident cause of this happy alteration, appears to be the more open and commodious plan upon which the city of London was built, after the dreadful, though fortunate, fire which immediately succeeded the last plague: the inhabitants not being crowded so closely together as formerly. Thus, perhaps, it is owing to its being more thinly peopled than the rest of the world, that America has never yet been visited with the plague, while the crowded and filthy cities of Cairo and Constantinople are seldom free from it. Another, and
F 2
probably

Medical Facts and Experiments.

ual, preservative is the great plenty of
y house, and washing the streets into
hereby constantly hindering the ten-
There are many more judicious re-
this preface, which will be useful to
early study the subjects treated of in this

Experiments. By Francis Home, M. D.
College of Physicians in Edinburgh. 8vo.
&c.

premised, in a short advertisement,
facts and experiments is the most useful
aks of this publication in the following
contain something singular in the symp-

I have selected those chiefly which
as they afford the fullest picture of the
teach more than those which have a
they shew the fallacy of trusting to a few
ure of diseases, as they teach us not to
our hopes and promises, and as they will
fit, which has not always happened to
successful.

edged, this method of a physician's pub-
ity and ill success has a very antique and
most honest and candid appearance; and
er from liberal philanthropy than con-
naturally introduces the reflections which
makes at the conclusion of some of the
querying, among other things, if such
tion, which had been used, had been
had been omitted had been used, whe-
might not have been the result? In some-
apprehend every thoughtful and consci-
exercise himself on many an unsuccess-
ially if it was unexpected) in the course
onsidering, whether he could wish any
or altered in his conduct throughout
e regulation in similar ones. Our Ac-
generally exhibited his process and pre-
ance, and ingenuously shewn us what had
good effect, and what did not finally
e, has left such observations on his prac-

ice within the power of all his medical readers, many of whom, he must expect, will judge diversly of it in some of the cases. But perhaps there is no being strictly honest without some degree of fortitude, some measure of a philosophical indifference about censure, where a man has been conscious of intending perfectly well; and has exercised his abilities to their utmost. Such a rare person, indeed, will be capable of enjoying no mean gratification from a reflexion, that if he should have committed any material errors in his profession, (which he could never intend to do) that discovery of them, which his candour has empowered others to make, may terminate in the good of his species.

The work consists of three parts; the first of which is styled *Epidemics*, which Epidemics are to be considered as occurring to the British army in Flanders, from 1742 to 1748. Hence this part of his performance should seem particularly calculated for the perusal of physicians and surgeons in a camp. He gives three instances of the slow fever, as he calls that of—42, of which two were fatal; and he considers the dampness of their barracks as causing it, by relaxing their fibres, and stopping perspiration.

He ascribes the epidemic fever in the army at Dettingen in 1743, to the greater heat of the summer in Germany and Flanders than in England. It appeared in December as a remittent, but became continual in January, (for he supposes both the same disease) the crisis happened the 6th, 7th, or 8th day by a plentiful bleeding at the nose, or a profuse sweating. This section directs some cautionary rules with regard to heat and cold in a camp, which seem prudent and economical, some of them being deduced from plain observation and thermometers: it has no particular care of the disease, but contains the general treatment of it. It was considerably fatal in proportion to the numbers it seized.

The remittent at Boisseduc, in 1748, was extremely epidemic, not more than thirty men out of a whole regiment being exempted from it; but the proportion dying was only one in twenty. Dr. Home considers the humidity of the air, and of the situation, as its original cause.

One section of this first part is employed on the Small-pox, which was epidemic among the British troops quartered in Holland in 1747. Our Author repeatedly tried the purging method in the secondary fever without success. He gives an extraordinary instance, p. 94. of a girl, who, having been deeply pitted with the small-pox, caught them again, in a

Medical Facts and Experiments.

tending one in the disease. She had no swelling of her hands; but is said to be sometimes larger than those of two preceding. She recovered, and is affirmed to have recovered, supposing it to have been the genuine small-pox, and differed greatly in most respects; and differed greatly in the very general consequence of such a disease, without a suitable salivation and without us to hesitate a little, as to the specific nature of the disease; though the gentleman seeing it must have considered it truly variolous, it was a most exact copy of the small-pox, and seems to hint, that the nature may have her *lusus*, her deviation. The remaining sections of this part of the case in a miliary fever; an anatomical dissection of the glanders in horses, and of the effects of hot wounds.

entitled, *Histories of Cases*, of which it is composed with a few medical remarks, in which they had different events, but the greater part of the case in a low fever, after bleeding, and the use of castor, with a camphorated emulsion, which threw him into an universal sweat, and did not prevent his dying the same evening, the day of the disease. The sixteenth section of the case, which he calls an inflammation of the brain; and as he still lives and is well, this must imply the fallibility of the opinion, in supposing death the certain and necessary consequence of such a disease, saying *, *Si mortus intertoret cerebrum, quis ejus suppurationem expectat sequitur*. We may submit the decision of two physicians to the decisions of our country, which were unjust, on such an occasion, to the evidence which Dr. Home gives, on the case of a horse-guard man, who died of a slow fever, and a little observable, except a leaden colour of the liver, appeared in the *abdomen*, and the vessels were found in each lobe of the brain, thick in some places, and thin in others, and entered into the ventricles, and filled them to the weight of four ounces. Some matter was likewise found in the *ventriculus*, where the least disorder, he says, is look'd on as mortal, concluding, 'it

‘ overturns the doctrine of the schools.’ See p. 11, 12, 13. We shall only submit the following conjecture here, that as it is said, ‘ he had been in this slow fever for a month, and ‘ complaining some time of a small pain in his head, till he ‘ was sent to the hospital, where he continued two days in a ‘ low way, was seized with light convulsions and died.’—That he might die very quickly after the brain became thus affected, which was not the original disease, but the fatal supervening symptom; and possibly in so soft a part, suppuration may succeed inflammation much sooner than in a fleshy one; (though such a delicate substance as the brain should not be admitted to colliquate or resolve into a *pus*-like consistence without a preceding inflammation) as the low way in which the patient continued till his convulsions appeared, and his freedom from any *furor* or *delirium*, neither of which are mentioned, may incline some physicians to doubt of an actual inflammation of the brain, or of its membranes, in this case.

In Dr. Home's own case, he complained of a pain in the head from the beginning. This was attended the next day by a fever, which abated by degrees without any visible crisis, and left him exceeding weak. He had taken castor and salt of wormwood, but acknowledges the heating nervous medicines were hurtful. He supposes, however, in the very next section, p. 214, ‘ that the white sediment in his own case, and ‘ in one of the low fevers mentioned in this section, arose ‘ from some slight suppuration of the brain, and that nature ‘ was carrying off the matter by urine.’ Wonderful recoveries, indeed, may have been effected through very untraceable circuits; and whoever contemplates the exclusion of a suppurated brain, by the out-let of the kidneys, will probably think it as obscure a road as any.

But we hasten from this second part, which seems a collection from our Author's diary, or *adversaria*, wherein many cases occur of very moderate utility and information, to the third and last part, entitled *Experiments*, which contains four sections, the first of which is employed on the proportionate velocity of the blood, and heat of the human body, in morbid cases. These observations are followed by some corollaries, to which we refer, p. 226, 227. From his experiments on the *nitrum-murale*, he concludes it to be a fossil alkali, mixed with a little volatile alkaline salt, or a principle, that, with fire, gives that salt. The volatility of this alkaline salt, however, he soon after ascribes to his collecting this mural nitre from a bog-house, that is, undoubtedly, from the walls of one, to make it *mural*: and he judges the alkaline salt to

Medical Facts and Experiments.

the nitrous acid in the air, intimately mixed with the earth or the lime-walls. The third set of statical experiments on the quantity of gas evolved, under different circumstances, in Scotland, I refer our Readers without any inference, to the author, who does in the following judicious reflection, how dangerous a thing it is to draw conclusions from one, or a few particular experiments, where such a vast variety of circumstances are regarded, before we come to a determination. I think it, therefore, better to leave every one

to his own opinion, which concludes the book, at Edinburgh, in 1758, and of their innovations, which he attempted. As this promises to be very curious to the republic of medicine, we shall give a summary in regard to the former parts of the book, after promising, that not above one in a hundred will be able to read it. He gives us a case of the measles, which he calls a pulmonary or hectical consumption, which he says he saw in the month of September following the month of March of which the patient was seized. In the month of March 'the fever continuing much more violent, she gave her James's powder, a third of a grain, which raised a partial sweat on her, which continued three hours after, she got the second dose, and purged her twelve times. She was more restless than usual, her cough increased, and her throat was inflamed. The next day she got another dose, which puked and purged her. Three nights she slept almost none. It was the hectic nature of this fever, that sweat-her service: it did her harm.' P. 260, 261. It is curious to contract the benefits this famous cure, but we have cited from this treatise one of which it is evident it did no harm, and the other it was hurtful in the other.—There is no patentee or proprietor is never at the disposal of the public is equally interested in the good and bad ones.—But to return to the measles.

Our Author says, p. 255, contrary to what we have known or heard hitherto, that it was not an uncommon thing for these measles to attack the same subject twice; of which he had two cases, and he was told some had them thrice. Notwithstanding which, some tragical events put him on several experiments of inoculating them. As there was no morbillous pus, and he could not procure a sufficient quantity of the scaly matter, as he terms it, to inoculate, he did it from the blood itself, which he calls the magazine of epidemic diseases. He chose the blood to infect from those who had the most fever, and the day after the turn of the measles, and generally preferred that taken from the cutaneous veins amongst them. He inoculated both arms, and suffered the incisions to bleed a quarter of an hour before he applied his morbillous bloody cotton, permitting them to remain three days in the orifices. It seems none of these circumstances are necessary to variolous inoculation, the most proper incisions for which would rarely bleed so long, if permitted. Dr. Home made thirteen experiments of this practice, the last of which, however, was only an imitation of the worst, the Chinese manner, of imparting the small-pox. Of these experiments, the first, third, fourth, fifth, sixth, ninth, tenth, eleventh, and twelfth took, being nine in thirteen, or rather fifteen, as the Chinese method was tried on three subjects. The second inoculated with morbillous blood, ten days drawn, did not take: though some of the others thus infected were so, from blood of fourteen days old. It took the natural measles two months after. The seventh, inoculated with blood five weeks old, did not take. The eighth, infused with blood of six days old, from a patient in a high degree of the measles, had some symptoms the sixth day, and a bleeding at the nose the eighth and ninth, but no eruption. Our author was afterwards told, the girl had the measles two years before, and that her mother had submitted her to the experiment for lucre. The tenth, who took in July (as they were inoculated from March to August inclusive) had the measles again in August: this second infection Dr. Home is for ascribing also to his inoculation, because the child was seized with a swelling of the parotid glands after the first measles, whence he supposes all the morbillous matter not carried off by the eruptions. Besides, as he avers his having seen several cases in the natural way, where he supposes one infection to have produced two eruptions; he queries, why the like may not happen to those inoculated?—Doubtless it may, from very simular constitutions: but had this been the case of those inoculated for the small pox, it is likely that beneficial practice must have grown into a very early

early disuse. The thirteenth experiment was made on two children, by letting some cotton remain sometime in the nose of a measly patient the fourth day of eruption, and then putting it into the nose of the subject to be infected, to remain an hour there. This had no effect, any more than the measly blood applied in the same manner. We are not a little surpriz'd, that, on this curious occasion, it never occur'd to Dr. Home to make a tryal of inoculating with the acrid lymph or humour, distilling so copiously from the eyes of most patients in this disease; especially as he has observ'd p. 285, 286, 'The principal action of the morbillous matter appears to be on this saline humour secreted from the *glandula lachrymalis*.' What humour then is so likely to be the peculiar *Nidus* and vehicle of morbillous contagion, and so analogous to the matter of the variolous pustules? Besides, there was no want of this humour, which must save the party, to be infected from, the little pain or dread of scarification; since we are told in the third experiment, p. 274, 'A great quantity of water comes out of her eyes, so that she wets many cloths in the day.' Does not this plainly hint, that the lymph or serum seems originally infected in this disease, rather than the red blood, which may be only mediately and lightly affected; and this may lead us to discern why no suppuration attends morbillous eruption. Very light water evaporated leaves little sediment: the pure abstracted element, we may imagine, would leave none. But if any viscid or saline substance were suspended in it, we must expect sensible proofs of such, on subtracting considerably from their menstrum.

Upon the whole of morbillous inoculation, it looks as if we might divide it, like the politicians in the rehearsal, into three questions. Considering then, how often the application of measly blood was ineffectual, which was three times in twelve by incision, and once by one intrusion of it into the nose: and considering also, that cotton conveyed from the nose of a measly patient into that of a subject, fail'd as often as intruded, which was but twice, the first question will be—With what humour or medium shall a morbillous expectant, as he may be call'd, be inoculated? Considering next, that these measles may be had twice, and even thrice, as Dr. Home allows, the second question is—How often the subject is to be inoculated and reinoculated, in order to be fully secure from the measles? And as the tryals were made but upon fifteen subjects, of whom but nine took; and the natural disease destroys but one in twelve, the last question is—Whether he should be inoculated at all? Doubtless the inocu-

inoculated should amount to a number, out of which the natural disease ordinarily destroys some or several, to give any rational countenance and determination to a pursuit of it. However, as the Dr. tells us in his fifth corollary, that the cough almost totally disappears in the artificial measles; this may deserve some attention, as more have been suppos'd to die by the ill impressions left on the breast and lungs after the measles, than during their acute and febrile process.

Thus have we endeavour'd to present our readers with an idea of this miscellaneous performance, consisting of 288 pages. We have specify'd with pleasure the ingenuous motives the Dr. professes for publishing it; and wish we could with equal justice approve the manner and execution of it; which, if we are to compare this book with some former acceptable tracts of Dr. Home's, he seems to have been less solicitous about in the present instance. In fact he appears to be rather blameably inattentive to expression and idiom here: for as to any little crudity or indigestion in meer notes or *Adversaria*, of which many of his cases seem to consist, we could overlook these on account of the probity with which he relates the unhappy events; and details the medicines and the regimen, which prov'd at least unavailing, and which he is candid enough to suggest, might be sometimes erroneous. But as this author's former productions were in very intelligible, and not inelegant English, we apprehend the dialect of the present book is rather, as the Hibernian exercise terms it, *advancing backwards*; and having had a former occasion or two of approving him, we think he should have recollected the good classical axiom—*Nec minor est virtus quam quaerere parta tueri*. We are well aware, that as language itself is local, the very correctness and elegance of it are, in some sort, relative also; and certain words and idioms are as right in Edinburgh, as very different ones are in London. But when a book, whose subject is suppos'd to be interesting, is publish'd in the last place as well as the first, it seems expedient, that its language and idiom should be that of a great majority of those to whom it is address'd: and however persons may commonly discourse, all valuable and scientific books publish'd in Great Britain ought to be in *proper* English. For want of this, we were ignorant what a *grewing*, and a *grewing fit* was, which occur not seldom, till a Scotch gentleman assured us, it was a shivering or horror. We are often told, the patient thought himself better or worse *of* such or such a medicine. Some are said to begin *to* such a medicine, omitting the word *take*. A gentleman is said, p. 166, to begin *to* milk; though we are prevented from supposing such an exer-

Medical Fads and Experiments

him, by sending conserve of roses and
notwithstanding which we are told
not as consuming him till he died.' We
it is an inflammation of the testicle a
ned, which would be a most useful dis-
enable us to shun it. We read of a pa-
180, 'that there was not any altera-
symptoms, convulsions, or palsy upon
ation or swelling upon his eyes. This
northern application of this particle, viz.
upon Mrs. B. which some may think
Mrs. B's being married upon Mr. A;
is also used. The word *got* is in high
. Thus one *got* a purge, one *got* a
ling, one *got* a blister, &c. and many
s, though nameless, undoubtedly *got* a
e Doctor, in his own case never *got*
rection, which word he constantly uses
his last word should be retained, to dis-
jections as are applied to different parts.
88, the Doctor tells us, his head was
should say, he was *light-headed*. We
patient in the small-pox, who was al-
agreed with it.—by which we hear he
is good liquor, and understand it did
Many other such idioms, which found
occur much too often throughout this
too much colour to those whose seve-
dgment, to treat the whole as mean or
part, we can truly aver, we should
with the absence of these blemishes,
electing this sample of them, tho' we
to mention it. At the same time we
that decent appearance the doctor had
Republick of letters; and we are con-
er'd his present work with all that can-
writer has an equitable claim. His
or sufficiently from our citations in it.

et Egyptiaca specimen. In quo—1 Ori-
interpretum investigatur:—2 Conspectus to-
8vo. 2s. 6d. *sewd.* Cooper.

former occasion† to take notice of the
chronology to history, and the necessary

relation they have to each other; let it suffice at present to observe, that the perplexities attending chronological researches are evident from the uncertainty we are still in with respect to the precise dates of the most remarkable transactions that have occurred in the earlier ages of the world, notwithstanding the endeavours of so many respectable writers that have heretofore traversed this path of literature.

That our author has devoted much time and attention to chronological enquiries, may reasonably be presumed, from the account he gives of his former† productions: the favourable reception they met with from the learned, he says, has induced him to prosecute his labours on the same subject. His plan is copious and extensive; it commences from the creation*, and undertakes to ascertain all the most memorable epochs for the space of 5500 years succeeding. As this is a period wrapt up in the greatest obscurity, if our author's execution is but equal to his engagement, his work must undoubtedly be a very acceptable present to every friend of learning.—Himself shall declare the nature and extent of his arduous undertaking.

* In hoc opere veram et indubiam chronologiæ LXX interpretum originem investigavimus; antiquitates *Chaldeorum*,

† These publications were all in English, but not having had an opportunity of seeing either of them, we have subjoined the author's own account of them in his own words.—The first appeared twenty-two years ago; and in the present pamphlet is entitled
* *Dissertatio uncula de historia Aritheæ circa versionem scripturæ sacræ ex Hebræo in formam Græcæ per LXX interpretes.* In cā, de fide, ritate et auctoritate, quam historia illa præ se fert, fuscè disseruimus; objectiones adversariorum diluimus; eorumque vicissim errores reteximus.—The second was published two years afterwards under a title thus translated. * *Critica examinatio evangeliorum S. Matthæi et S. Lucæ de anno natali Domini et Salvatoris nostri Jesu Christi: in qua demonstramus quod Jesus Christus natus sit 25to Decembris, anno urbis Romæ conditæ 750; anno æræ Nabonassar 745; annoque Olymp. 194.*—In 1741, *Dissertatio de Chronologia LXX Interpretum:* In qua probamus, quod, secundum rationes veterum *Hebræorum* effluxerint ab orbe condito ad Christum natum anni 5500.—In 1747, * *Supplementum ad Dissertationem de chronologia LXX interpretum:* ad examen revocavimus antiquitates veterum *Græcorum et Sinarum:* Epochas eorum celebriores ad annos mundi secundum LXX interpretes reduximus; multosque cum veterum tum recentiorum de eis errores correximus.

* The title of the general work is *Chronographia Asiatica et Aegyptiaca ab Orbe condito ad Christum natum per annos 5500, ad idem scriptorum vetustissimorum restituta et illustrata.* Digere CAROLO PHILOPÆO.

* *Assyriorum, Medorum, Babyloniorum, et Persarum, ad examen revocavimus; Laterculos regum istarum gentium secundum ordinem temporis, quo singuli imperarunt, disposuimus; et ex omnibus unam continuam regum in hac vel illa gente seriem à dispersione gentium ad solutam à CYRO captivitatem Babylonicam contexuimus, et cum antiquitatibus veterum Hebræorum contulimus.*

* *Porro, doctrinam veterum Ægyptiorum de Mestram sive Misraim primo gentis conditore, et successoribus ejus in Ægypto inferiori per 25 generationes; de Mene primo coloniarum ad loca interiora Ægypti duce, regni Thebani conditore et 38 successoribus ejus; de triginta dynastiis Monethonis; de regibus pastoribus qui subegerunt Tanim et Memphim; de peregrinatione filiorum Israel in Ægypto primò sub regibus pastoribus, et dein sub indigenis per 215 annos; doctrinam, inquam; veterum Ægyptiorum de hisce atque similibus, ex fragmentis historicis quæ adhucdum supersunt, rejectis omnibus recentiorum conjecturis et hypothesibus, eruimus, explicuimus, et ad sua quæque loca et tempora reduximus; eorumque denique omnium plane mirandum cum antiquitatibus Hebraicis, Chaldaicis, Assyriacis, Medicis, Babylonicis et Persicis consensum et harmoniam demonstravimus. In his autem ad harmoniam redigendis nullas hypotheses fingimus; nullas interpolationes admittimus; testimoniis veterum unicè adhæremus. §.*

It may well be presumed that such a design could not be executed within a very narrow compass; our author acknowledges his work to have grown to such a size, that it cannot be carried thro' the press at a moderate expence, which he declares to be his motive for submitting this specimen to the judgment of the learned, and according to their approbation or censure the fate of the whole is to be determined.

That we may contribute, as far as lies within the influence of the Review, to the laudable purpose of our truly learned and very industrious author, we shall lay before our readers the purport of what he has now offered to the public.

The difference that appears between the Hebrew text, and the septuagint version in computing the ages of the antediluvian patriarchs, and their successors to the birth of Abraham, a difference of 1380 years, and the further disagree-

§ The above extract is printed exactly according to the original, and is intended to serve also as a specimen of our author's style.

ment

ment of Josephus with either, has occasioned much confusion in the chronology of those early times, and has been employed as a kind of artillery to destroy the veracity of the S S and consequently to invalidate the evidence in favour of christianity. To reconcile these accounts is the professed intention of our author, which he attempts in the following manner.

He contends, contrary to the opinion of many well received writers on the same subject, that this disagreement is not occasioned by accident, negligence, or design; and produces several strong and unimpeachable evidences in support of the subsequent assertions.—1st, That, according to Josephus, the Jews were possessed of historical memoirs relative to themselves exclusive of the Hebrew scripture, or the Greek version, called the septuagint.—2d, That in the books employed by Josephus in compiling his antiquities, the ages of the patriarchs were not described in the same manner as in the Hebrew text or in the Greek version.—3d, That Josephus in his antiquities has not described the ages of the patriarchs agreeably to the Hebrew or Greek text, but has adhered solely to the books given him by Titus Cæsar after the destruction of the second temple.—4th, That the books made use of by Josephus began from the creation, and contained the history of 5000 years.—5th, That the historical memoirs employed by Josephus, were in the custody of the priests when the seventy translated the Hebrew into Greek.—6th, That the greater credit is due to Josephus from his steady adherence to the original materials with which he was furnished.—7th, That the Jews, till the destruction of the second temple, had two methods of computing time; one *mystical* or *prophetical*, the other *natural* and *historical*.—8th, That the mystical or prophetical computation was made use of only by Moses and the prophets, nor was it permitted to communicate it to the vulgar, or employ it in any secular purposes.—9th, That the natural and historical reckoning began from the creation, and according to Josephus, comprehended the space of 5,000 years, to the time of Artaxerxes Longimanus.—10th, That, whereas the ages of the patriarchs are calculated in Josephus according to the natural computation, and taken from the antient writings that came accidentally to his hands; it may be concluded that the ages of the patriarchs in the septuagint version (which for the most part agree with Josephus) were determined from the historical memoirs of the priests extant in the library of the temple built by Nehemiah.—11th, That the disagreement between Josephus and the septuagint, principally may have proceeded from the former's having made use of less correct materials than the latter, and that it is not improbable that the more correct copies might have perished or been lost before the
destruction

Asiatica et Aegyptiaca specimen.

and temple.—12th, That the difference of text and Greek version does not arise from either one or the other, but only from the mystical and prophetical numbers; translators the natural and historical sense agreeable to the custom of other nations.*

The solution of this chronological difficulty seemed satisfactory we shall not take upon us. If an apparent honest intention, of learning, and the strongest proofs to the subject are not sufficient reasoning we might think proper to add in our apology must be useless.—Some apology from the author and the public for the delay of publishing the truth, the best we can make is committed to the care of a gentleman whose business of reviewing are many, and is but too frequently prevalent.—The author before we take leave: it is requested to revise his figures: the subdivision of 96 is calculated to comprehend the whole which upon examination makes 109

	years.
The defection of Nimrod is	493
— — — — —	
From Nimrod to the dispersion	40
to the call of Abraham	714
	<hr/>
	1247

we make to rectify the error, but that the present, and as this is the basis, should the structure must fall.

viewed by a view of the whole work, and accurate table of contents; but as it would be an absurdity, and as the whole of the insertion, we must refer the curious

to a literal translation of our author, as it is not possible to a greater length than our limits

books are deferred untill next month.

MONTHLY

MONTHLY CATALOGUE,

For JULY, 1759.

MISCELLANEOUS.

1. *The Rise and Fall of Pot-Ash in America, addressed to the Right Honourable the Earl of Halifax.* 4to. 1s. Cabc.

Our Review, Vol. XIII. p. 155, we mentioned Mr. Stephens's success for making Pot-ash, published in consequence of a parliamentary reward for his divulging the secret, and as an encouragement to him to proceed in his endeavours to establish this valuable manufacture in our American Colonies. We were at that time in hopes of seeing this important undertaking established on a permanent footing; but now, as friends to the trade and commerce of the country, we have the mortification to find, by Mr. Stephens's narrative, that this public-spirited scheme has been suffered to drop to the ground, for want of that farther support which the undertaking had reason to expect; and that both the projector and his family have been ruined, through the opposition he has met with, from people whose interest, or particular views, happened not to agree with the prosperity of an undertaking which had received the highest sanction, and been justly considered as so valuable a branch of commerce, that it might, if successfully pursued, have been attended with a national saving of *One Hundred Thousand Pounds per Annum*—One would almost conclude, from the general fate of even the most successful projectors, that Providence has not allotted them a large portion of success in this world. Thus Middleton, to whom the city of London is so much obliged for the New River, and Lombard, who introduced our Silk-mills, were, by the generous Public, left to seek their reward in heaven, *where neither moth nor rust doth corrupt, and thieves break not through and steal.*

2. *The Castle-Builders; or, the History of William Stephens, of the Isle of Wight, Esq; lately deceased. A political Novel, never before published in any language.* 8vo. 2s. 6d. Cabc.

Instead of a political novel, as its Author, perhaps, for political purposes has entitled it, this seems to be the true history of that family which Mr. Thomas Stephens (mentioned in the foregoing article relating to pot-ash) is one of the branches. He has, probably, written the *Castle-Builders*, to shew, that himself is not the only person of the family who has suffered by engaging in schemes of a public nature: though, at the same time, we must observe, that Mr. Stephens, whom we guess to be the Author of this history, evidently does not mean to cast the least reflection on the memory of his worthy father, mentioned in the title; for that gentleman's character is placed in the most amiable light: and the story of his misfortune, such as cannot fail to excite the Reader's compassion.

I also to evince the truth of this maxim, which he every where labours to establish, *That PARTY is a contrivance, only to serve PRIVATE INTEREST.*

v. July, 1759.

G

Art.

NEW CATALOGUE.

*ociator; or, Foreign Exchanges made per-
 tables for all the various courses of Ex-
 several Coins equated of, Holland, Ham-
 nce, Spain, Portugal, Venice, Leghorn,
 and, Sweden, Russia, Ireland. Together
 of Exchanges, from Asia, Africa, and
 Indies, and the Exchanges of the principal
 e another. Also Arbitrations of Exchan-
 se method applicable to business. Likewise
 es of foreign nations. To which are an-
 ile tables, equally useful to foreign traders
 land merchants and dealers: And an essay
 es of Exchanging in general is prefixed,
 n. By S. Thomas, Merchant. 3s.*

ars pretty full, requires no farther account
 gives. Experience alone must establish its
 it; who will attain the surest knowledge of
 of its utility.

*sement for the Belles and Beaux, present
 nes's Park, on Sunday the 24th of June,
 ariner.*

manner in which a celebrated lady of quality
 in St. James's Park, has furnished a wretch-
 unity of trying to raise contributions on
 do well to betake himself to some honest
 ally unqualified to *earn* his bread by pam-

*ssa. In which is contained, several re-
 ing to two ladies of distinguished families
 ties of Letters. By a Lady. 12mo. 3s.*

Richardson's writings. We shall say no
 ution.

*us Works, in verse and prose, of Mrs.
 ing, Berke. 8vo. 3s. sewed. Wilkie.*

ances of the Author, must naturally exempt
 e of censure. As a woman who wanted
 good subscription; but as a candidate for
 of that sort! it is really unfortunate for
 es and Miss Carter appeared before her.

*ge of John Stowson, late of Bickerton,
 the factor. Who was tried at Chesh-
 267-*

ter-assizes, April 27, 1759; before Mr. Justice Swinnerton, and Mr. Justice White, upon an indictment for the murder of Mr. Francis Elcock, late of Nantwich, in the said county, attorney at law. With the arguments of the counsel on behalf of the crown, and for the prisoner; the observations of the judges thereon; and the facts specially found by the jury. Taken by Mr. Ralph Carter, of Nantwich, in Cheshire. 8vo. 1s. Middlewich: printed by James Schofield, and sold by Wilkie, in London.

Art. 8. *A popular Lecture on the Astronomy and Philosophy of Comets. In which the opinions of the ancients, and the discoveries of Sir Isaac Newton, relative to those bodies, are introduced and explained. By Samuel Dunn, Master of an Academy at Chelsea. Read to some of the Author's pupils, unacquainted with the more intricate parts of speculative mathematics. 8vo. 6d. Owen.*

A pamphlet much too brief, to make good the assertion in the title; which informs us, that the subjects of it are introduced and explained. This lecture introduces a number of detached heads or propositions, to each of which an explanation is necessary; especially for pupils unacquainted with the more intricate parts of speculative mathematics.

Art. 9. *Candid, or all for the best. Translated from the French of M. de Voltaire. 12mo. 1s. 6d. Nourse.*

To those who are not very deeply read in the volume of the human heart, and yet have sometimes indulged speculation on the follies and foibles of mankind, it may appear strange, that men of wit and genius should so severely feel neglect, or disapprobation, from such as they affect to hold in the utmost derision and contempt. A Writer of superior merit will make very little scruple to avow, that the greater part of mankind are unequal to the task of comprehending his works, or relishing their beauties: he despises them for it, in the highest degree, and yet is, frequently, in the same degree, angry with them, that they refuse to do justice to that merit, of which he confesses they are incompetent judges.

What subjects for jest and abuse have illiterate patrons been, in all ages! men of genius and literature would, nevertheless, have all the nobility to be patrons: and yet, should any of them happen to encourage an art, in which they are themselves notoriously ignorant, how would their liberality expose them to ridicule? It is a mark of prudence, therefore, in those to whom fortune hath given the means of patronage, to encourage no art or science but such as they themselves, in some measure, understand. Yet men of genius daily stigmatize this prudence, as arising from avarice, meanness, or extravagance. Nay, what is still more absurd, the greater merit a Writer is possessed of, the more sublime or profound are his ideas, the greater

PHLY CATALOGUE,

to the admiration of those, who are, in professions, the less able to judge of the matter. The first rank,—you would have him take the protection, cherish distinguished genius, from obscurity. Are you mad, to think his why would you have him expose himself? About all this? He himself understands nothing, and whist. Would not all the world set up for a Mæcenas? A patron of arts and science, capacity, or taste?

be consistent in laying the tax of approbation on the public; and yet so little are pretenders to philosophy in practice, that we hardly get to their passions, so galled by disgrace, as those whose abilities, we might have expected them above the influence of accidents, for every merit.

ffered more, in this respect, than Mr. de Voltaire. Popular admiration and applause in the former wonder his future expectations ran high. In age, he has been long abusing individual to finish his career, by expressing his general. The misanthropy of Swift and written from nearly the same motives, and to effects. The detestable story of the *L'abbé* and *Candide*, bear so near a resemblance, in two viz. the temper of mind in the respective design of the pieces themselves, that, where could be almost superfluous to give a general and yet to descend into the particulars of the paying no great compliment to our readers. le, written with an apparent view to denature, but the goodness and wisdom of the thing, we dare be confident, can afford them

however, totally disappoint curiosity, it may observe, that this little work is a kind of a perhaps rather chuse to call it, an *immoral* (or ridicules many absurd notions, and idle ons, with much spirit and (strange as it) with some strokes of true humour: the through the whole, being to invalidate the ers, respecting the moral and providential, viz. that *all is for the best*.

upon us to declare, that our Author does (so by certain undistinguishing critics) conclude, adopted by our favourite British bard, Mr. Voltaire's opinion be, indeed, in this Mr. Pope, he is, doubtless, most egregiously condemn no man for what he has not said.

par-

POLITICAL.

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particularly a Writer of so acknowledged a genius as Mr. Voltaire, who has, indeed, enough to answer for, in respect to what he really has said.

POLITICAL.

Art. 10. *Candid Reflexions on the Expedition to Martinico; with an account of the taking of Guardalupe, &c.* By J. J. a Lieutenant in the Navy. 8vo. 1s. Johnston.

Made up from the news-papers, particularly the Gazette extraordinary. The compiler seems to be a Genius of an uncommon cast. For instance, he introduces the comet into his pamphlet, with this remarkable observation, That this grand phenomenon has appeared three different times, each on some *joyful occasion*; that in 1607, Kepler observed it at Prague, when it performed the office of a bonfire, at the birth of a prince;—That in 1682, when Cassini observed it in France, it was equally loyal, on the birth of the duke of Burgundy; and that in 1759, this jovial traveller made his appearance in England, ‘amidst the greatest preparations for keeping the birth-day of George, prince of Wales, in a manner suitable to the grandeur of a free people.’—From which we are led to conjecture, that, after all the various theories of comets, which have been started, these courtly phenomena are no other than certain celestial fire-works, complaisantly play’d off *above*, on these “joyful occasions” *below*.

POETICAL.

Art. 11. *Four Odes, intended for choruses to a tragedy altered from Shakespear, on the death of Julius Casar.* By the Rev. Mr. Hudson. 4to. 1s. Davis.

Though we have frequently declared our opinion of the impropriety of the chorus in dramatic representations, yet we have no objection to good poetry, in whatever form it appears; and as such, Mr. Hudson’s odes are entitled to our recommendation. They are not wanting in fancy, spirit, nor harmony of numbers.

Art. 12. *Colista; or the Injur’d Beauty: a poem, founded on fact.* Written by a Clergyman, 4to. 1s. Griffin in Fetter-lane.

Rehearses the distress of a damsel ruined and forsaken by her lover. The author has some poetry about him, as a critic of the last century expresses himself; and may be read with patience, though not with much pleasure: his performance being debased by a number of lines inferior to the rest, and by some very unpardonable rhymes, which seem to speak the youth and inexperience of the bard.

MEDICAL.

Art. 13. *The Virtues of Honey in preventing many of the worst disorders; and in the certain cure of several others: particularly the gravel, asthma, coughs, hoarseness; and a tough morn-*

ing

LY CATALOGUE,

particular direction of the manner of tak-
sumptions, &c. 8vo. 1s. 6d. Cooper.
medical articles in our catalogue for May

and CONTROVERSIAL.

a free Inquiry into the Nature and Ori-
is. 6d. Flexney.

is an advocate for doctrines that have
are generally believed. The introduction
ld, he says, is not imputable to God, nor
of human nature, but entirely owing to
at high yet dangerous trust reposed in him,
action. From the beginning of time, we
ill use that man would make of this gift of
pared a remedy; the redemption of man-
which should bruise the serpent's head.

author, the rational enquirer may stop in his
of evil. In endeavouring to investigate it
only be apt to lose himself in the endless
plexity. And after all his laborious re-
nd origin of moral evil; instead of finding
et of it, than the scriptures will help us to,
catching the very worst, and mother of all

ver has said in answer to the author of the
essary to give any particular account of it,
monly received opinions, and has advanced
them.

in Mr. Fleming's Survey, &c. In which
ing subjects; the nature of faith, the use
re unity of God, the pre-existence of Christ,
the nature of Christ's redemption, the
ivers in man to improve and debase his
of immortality. By Peter Peckard,
Davis.

ral, are sufficiently acquainted with the
ard and Mr Fleming, which, like all other
longer it is carried on, becomes the more
r. Charges of misrepresentation, want of
repetition of the same thing, are what,
merous volumes of theological contention:
generally spend their strength in the first on-
scently renew their attacks, yet they seldom
n regard to the controversy about an inter-
tudy to be determined by scripture, and
ndor and impartiality what the sacred writers
have

have said concerning it, will have little occasion to consult either Mr. Peckard or Mr. Fleming.

Art. 16. *The whole Speech which was delivered to the Reverend Clergy of the great City of London, on Tuesday the 8th of May, 1759; being the day appointed for their anniversary meeting at Sion-college. By John Free, D. D. Sir John Leman's Lecturer at St. Mary Hill in London.* 8vo. 6d. Scott.

Doctor Free has not done with the Methodists yet. He now wants the *Convocation* to meet, and take them in hand. We fancy, however, his cooler brethren will remain aloof, and leave him to battle it out with these formidable schismatics, as he deems them; and to deal with them, as well as he can, by himself. His quarrel with this people is, it seems, now become personal, and more particular than heretofore. For (as we are informed by his *Remonstrance* to the Bishop of Winchester, prefixed to this *Speech*) he was, on Sunday the 9th of April last, * while he was exhorting his audience to *love one another*, most violently beset by the Methodists; by whom, as the Doctor here affirms, he was, 'from the time of naming the text, to the end of the sermon, in continual and most imminent danger of being murdered.'——This was certainly a most unchristian way of going to work with the good Doctor; and, doubtless, the reader would be glad to know what was their particular provocation at that time. The matter was this. On the day above-mentioned, the noted Mr. Romaine was to have preached a charity sermon at the aforesaid church, but was prevented by the church-warden, who refused to admit this erratic luminary into the pulpit; which Dr. Free at the same time readily entered, as being his proper sphere. Provoked at this disappointment, the lambs of the Moor-fields flock immediately forgot their meek and peaceful natures, and, in short, behaved like very wolves to the poor Doctor, against whom they set up a most abominable vociferation, in which they continued all the time of his preaching; and even went so far as to spit at him, after he had quitted the pulpit.

——*tantæ animis cælestibus ire!*

* At the parish church of St. Mary Magdalen, Bermondsey, where we are told the Doctor is Lecturer.

Art. 17. *Non-residence inexcusable; or the Monitor admonished: in a letter to Dr. Free, on the occasion of his elaborate harangue, delivered to the London clergy, &c. By the Reverend Abolam Hurley, A. B. late of Balliol College, Oxford, and now Curate of Kentish Town, Middlesex.* 4to. 4d. Fuller.

The Monitor is here admonished, because Dr. Free's speech, mentioned in the foregoing article, was first published in that periodical paper. This curate of Kentish-town mentions the Reverend Mr. R——ne as his 'truly pious, tho' somewhat too *peaceful* and *patient* friend;' and Mr. Jo——s as his 'much valued, and still more intimate friend;' from whence our readers may perceive that Dr. Free, whom the letter-writer does not accuse of being too peaceful and patient, stands no chance for the honour of being admitted into the smallest share of Mr. Hurley's friendship. On the contrary, this gentle-

GLE SERMONS.

amphlet, declared open war with the Doc-
hostilities by attacking him on the side of
rage of East-Coler in Somersetshire. The
harge (See Review, vol. xx. p. 480.) has
such arguments as he may imagine the
o answer: and herein Mr. Hurley may pos-
sibly maliciously, and taken his adversary at an
it is not contrary to the laws of war to turn
themselves, we suppose this auxiliary to the
and Jo—s will hold himself intirely ex-

: See our last *Appendix*, published
this month.

Ratio: Concio ad Clerum habita in Templo
amicos Cantabrigientes, Julii 4, 1759, pro
heologia. A Radulpho Heathcote, S. T. P.

uguese Jews Synagogue, on Friday the six-
1759, being the day appointed by authority
Moses Cohen de Azevedo. Translated from
author. 4to. 1s. Whitridge.

grateful loyalty of the Jews to our present
ment, under which they enjoy so much secu-
ing continuance of which, we, as christians,
sh them, from generation to generation.

a more effectual method of salvation, than
ly. At the ordination of the Reverend Mr.
in's-Mead, Bristol, May 31, 1759. By
together with the *questions* proposed by the
Richards; and the *answers* returned. To
e, delivered by the Reverend. Mr. Thomas
n, &c.

the Reverend Mr Richard Winter, June 14,
ear Lincoln's-Inn Fields. By John Olding.
ictory discourse, by Thomas Hall; Mr.
h; a discourse upon imposition of hands,
and the exhortation, by John Conder. 8vo.

ickedness of being righteous over-much, the
and the ruin consequent upon both, asserted—
Oxford, at St. Mary's, May 13, 1759. By
principal of Magdalen Hall. 8vo. 6d. Ri-

gence and true State of the Bath Infirmary.
urch, April 22, 1759. By R. Olive, A. M.
which is added, a short account of the statu
1759. 4to. 6d. Henderson.

nder of the Sermons in our next.

T H E
MONTHLY REVIEW,

For A U G U S T, 1759.

*De l'Esprit; or, Essays on the Mind, and its several Faculties.
By Helvetius. Concluded; see Review for June.*

I N our Author's third essay, he confines himself closer to philosophical argument, than in either of the preceding. He founds his reasoning also on principles less vague and indeterminate; endeavouring to shew how far the primary faculties of the mind, or actuating powers of human nature, operate, in modelling our various passions, and in the production of most of the remarkable phenomena in the moral world.

The business of this curious essay is, in general, to investigate 'whether genius ought to be considered as a natural gift, or an effect of education?'

In order to solve this problem, enquiry is made, whether nature has endowed men with an equal ability of mind, or whether she has favoured some more than others: also, how far men, whose organs of sense are perfect, have in themselves the power of acquiring sublimity of ideas.

In the prosecution of this enquiry, our Author first lays it down as certain, 'that if nature has given to different men unequal dispositions of mind, it is by enduing some, preferably to others, with a little more delicacy of the senses, extent of memory, and capacity of attention.' He then goes on to consider, what influence the difference nature may have made in this respect among us, has on the mind of man; con-

VIETIUS de l'Esprit.

that nature has endowed all men, (except have but imperfect organs) with an the most *lusty ideas* *, as well as the profundity of judgment. What then, is the cause of that inequality observable in genius of individuals? It lies not, says he, in any physical incapacity in human nature; but in the extent to application: not in any difference of our senses, the extent of our faculty of attention; but in the different motives that excite us to apply the mind to contemplation and science. Now, says he, on, wherewith we are determined to apply, says he, according to the circumstances of country, family, acquaintance, &c. It is that the passions operate with different force; and that though sometimes trivial circumstances direct to the object of pursuit, yet the different influence of the passions, that operate on each other in the race.

In this manner of reasoning, in the essay he concludes from which is, that all men have the natural power of acquiring the most perfect knowledge; the difference of genius observable in various circumstances in which they are brought up, and the education they receive.

Several arguments leading to this conclusion are displayed an extensive knowledge of human nature, and intimate acquaintance with the workings of the mind. Our Readers will, we doubt not, perceive that the author treats with peculiar pleasure: the first respects the passions in general, and the other the various varieties in particular; by which they may be seen how over-rated the genius or sagacity of our

The Origin of the Passions.

At this knowledge, we must distinguish between two kinds: those immediately given us by nature, and those we owe to the establishment of society. The first of these passions has produced the other, and has given rise in idea to the first ages of the world, when that nature, by hunger, thirst, heat, cold, &c. man of his wants, and added a variety of

* *Hau. es idles.*

pleasing and painful sensations; the former to the gratifications of these wants, the latter to the incapacity of gratifying them: there we shall behold man capable of receiving the impressions of pleasure and pain, and born as it were with a love for the one, and hatred for the other. Such was man, when he came from the hand of nature.

In this state he had neither envy, pride, avarice, nor ambition; sensible only of the pleasure and pain derived from nature, he was ignorant of all those artificial pains and pleasures we procure from the above passions. Such passions are then not immediately given by nature; but their existence, which supposes that of society, also supposes that we have in us the latent seeds of those passions. If, therefore, we receive at our birth only wants, in those wants, and in our first desires, we must seek the origin of these artificial passions, which can be nothing more than the unfolding of the faculty of sensation.

Perhaps both in the moral and natural world, God originally implanted only one principle in all he created, and that what is, and what shall be, is only the necessary unfolding of this principle.

He said to matter, I endow thee with power. Immediately the elements, subject to the laws of motion, but wandering and confounded in the desarts of space, formed a thousand monstrous assemblages, and produced a thousand different chaoses, till they at last placed themselves in that equilibrium and natural order, in which the universe is now supposed to be arranged.

He seems also to have said to man, I endow thee with sensibility, the blind instrument of my will, that being incapable of penetrating into the depth of my views, thou may'st accomplish all my designs. I place thee under the guardianship of pleasure and pain: both shall watch over thy thoughts and thy actions; they shall beget thy passions, excite thy friendship, thy tenderness, thine aversion, thy rage; they shall kindle thy desires, thy fears, thy hopes; they shall take off the veil of truth; they shall plunge thee in error, and after having made thee conceive a thousand absurd and different systems of morality and government, shall one day discover to thee the simple principles, on the unfolding of which depends the order and happiness of the moral world.

Let us suppose, that heaven suddenly animates several men, their first employment will be to satisfy their wants, and soon after they will endeavour, by their cries, to express the

' impressions they receive from pleasure and pain. Those cries
 ' will constitute their first language, which, if we may judge
 ' from the poverty of the languages of the savages, must be
 ' very confined, and reducible to these first sounds. When
 ' mankind, by becoming more numerous, shall begin to spread
 ' over the surface of earth; and like the waves of the ocean,
 ' which cover its distant banks, and instantly retire into its
 ' capacious bed, many generations shall have appeared on the
 ' earth, and be swallowed up in the gulph, wherein all things
 ' are forgotten; when families shall live nearer to each other;
 ' when the desire becomes common of possessing the same
 ' things, as the fruit of a certain tree, or the favours of a par-
 ' ticular woman, it will excite quarrels and combats; and
 ' these beget anger and revenge. When, sated with blood,
 ' and weary of living in perpetual fear, mankind shall consent
 ' to lose a small part of that liberty they found so prejudicial
 ' in a state of nature; they will enter into conventions with
 ' each other, and these conventions will be their first laws;
 ' when they have formed laws, they will entrust some persons
 ' with the care of seeing them put in execution, and those
 ' will be the first magistrates. These rude magistrates of a
 ' savage people will inhabit the forests. After having in part
 ' destroyed the animals, the people will no longer be able to
 ' live by hunting, and the scarcity of provisions will teach
 ' them the art of breeding and tending their flocks, which will
 ' supply their wants; and the nations that subsisted by hunt-
 ' ing, will become nations of shepherds. After a certain
 ' number of ages, when these last will be extremely multiplied,
 ' so that the earth will not in the same space yield nourishment
 ' for a greater number of inhabitants, without being cultivat-
 ' ed by human labour, the nations of shepherds will disappear,
 ' and give place to nations of husbandmen. The calls of
 ' hunger in discovering the art of agriculture, shall soon learn
 ' them that of measuring and dividing the lands. This being
 ' done, every man's property must be secured to him, and
 ' thence will arise a number of sciences and laws. Lands,
 ' from their different nature and cultivation, bearing different
 ' fruits, men will purchase what they want, by making ex-
 ' changes with each other, and at length perceive the advan-
 ' tage of a general exchange, that will represent all commo-
 ' dities: and for this purpose they will make use of shells or
 ' metals. When societies are arrived at this point of per-
 ' fection, all equality between men will be destroyed: they
 ' will be distinguished into superiors and inferiors: then the
 ' words GOOD and EVIL, formed to express the natural sensa-
 ' tions of pleasure and pain we receive from external objects,
 ' will

‘ will generally extend to every thing that can procure, increase, or diminish, either of these sensations; such are riches and indigence: and then riches and honours, by the advantages annexed to them, will become the general object of the desires of mankind. Hence will arise, according to the different forms of government, criminal or virtuous passions, such as envy, avarice, pride, and ambition, patriotism, a love of glory, magnanimity, and even love, which being given by nature only as a want, will be confounded with vanity, and become an artificial passion, that will, like the others, arise from the unfolding of the natural sensibility.

‘ However certain this conclusion may be, there are few men who can clearly perceive the ideas from which it results. Besides, by owning that our passions originally derive their source from natural sensibility, we may believe, that in the state in which polite nations are actually placed, these passions existed independently of the causes that has produced them. I propose then to follow the metamorphosis of the natural pleasures and pains, into the artificial pleasures and pains; and to shew, that in the passions, such as avarice, ambition, pride, and friendship, which seem least to belong to the pleasures of sense, we always either seek natural pleasure, or shun natural pain.’

Our Author goes on to illustrate this general rule, of our passions having their rise from natural sensibility, by accounting for several particular ones, which appear to be most independent of this cause; as avarice, ambition, pride, and friendship.

He accounts for that of avarice as follows:

‘ Gold and silver may be considered as objects agreeable to the eye: but if we desired nothing more in their possession, than the pleasures produced by the lustre and beauty of these metals, the avaricious man would rest satisfied with being allowed to contemplate freely, heaps of gold and silver in the public treasury. But as this view would be far from gratifying his passion, it necessarily follows, that the avaricious, of whatever class, either desires riches as the means of procuring pleasure, or as an exemption from the miseries with which poverty is attended.

‘ This principle being established, I assert, that man being, by nature, sensible of no other pleasures than those of the senses, these pleasures are consequently the only object of his desires. A fondness for luxury, magnificent equipages, expensive entertainments, and superb furniture, is then an

VIETIUS de l'Esprit.

larly produced by the natural wants
pleasures of the table. Indeed, what
luxury and magnificence procure the
if he does not consider them as the
omen, and obtaining their favours, if
his fondness; or of imposing on men,
the uncertain hope of a reward, to re-
pain, and to assemble around him

ous voluptuaries, who certainly do not
called covetous, avarice is the imme-
ar of pain, and the love of pleasure.
how can this love of pleasure, or this
cited in the really avaricious, those
never part with their money to pur-
ey pass their lives in the want of com-
exaggerate to themselves and others
to the possession of gold, it is merely
ion from a misfortune, which nobody

the contradiction may be, that is found
t, and the motives from which they
to discover the cause, which, leaving
fire of pleasure, must always deprive

I shall observe first, that this kind of
ce from an excessive and ridiculous
of indigence, and of the many evils
panied. The avaricious are like those
ondriac melancholy, who live in per-
melves surrounded with dangers, and
rushed by every one that approaches

avaricious we commonly find among
a state of indigence, and have them-
long train of evils with which it is
is therefore, in this respect, more
born in a state of affluence, among
found any of the avaricious, except
us.

among the former, the fear of wanting
to live in perpetual want, let us sup-
when sinking under the weight of
for delivering himself from the pain-
ful

ful burthen. Hope immediately steps in to his assistance, and gives fresh vigor to his soul, which had been bowed down by indigence; revives his activity, and makes him search for protectors: she confines him to the antichambers of ministers, makes him cringe at the feet of the great, and devote himself to a very miserable life, till he has obtained a post that will raise him above want. But when he is arrived at this desirable state, will pleasure be the only object of his pursuit? A man of this character, who is timid and distrustful, will have a lively remembrance of the evils he has experienced, and the same motives that prompted the desire of delivering himself from them, will determine him to refuse the indulgence of every gratification, till he has acquired the habit of depriving himself of them. This man being once raised above want, if he is thirty-five or forty years of age, if the love of pleasure has its edge every moment blunted, and is less sensibly felt, what will he then do? He will become more difficult in his pleasures; if he is fond of women, he will have the most beautiful; and those favours are purchased at the dearest rate: he will therefore accumulate new riches, to gratify his new appetites. Now, if in the time required for obtaining these acquisitions, distrust and timidity, which increase with age, and may be considered as the effects of the sensibility of our weakness, shew him that, in point of riches, he can never have enough; and if his insatiable thirst after them is found to be equally balanced by his love of pleasure, he will then be drawn by two different attractions. In order to obey both, this man, without renouncing pleasure, will prove to himself, that he ought at least to defer its enjoyment, till he has accumulated greater riches, when he may, without fear of futurity, employ himself entirely in the indulgence of present gratifications. If in the new interval necessary to amass new wealth, age should suddenly render him insensible of pleasure, will he then change his manner of life? Will he renounce habits, which the incapacity of acquiring new ones have rendered dear to him? No, he certainly will not: satisfied in contemplating his riches, and with the possibility of the pleasures they are capable of procuring, he will endeavour to escape the pain of lassitude, by giving up himself entirely to his ordinary pursuits: he will become so much the more avaricious in his old age, as the habit of accumulating wealth is no longer counterbalanced by the desire of enjoying it, which will be strengthened by the mechanical fear of want, wherewith old age is always accompanied.

At the same time, however, that we allow, that throughout the whole of this essay, our Author gives the most striking proofs of superior genius, and displays a very extensive knowledge of the human mind, we cannot implicitly subscribe to the opinion of those, who pretend to think him preferable to every philosopher that has treated this subject. As to an acquaintance with the world, indeed, and a penetration into the secondary motives of human actions, few may compare with Helvetius.

Perhaps, in this respect, Mr. Locke himself was much inferior; but as a metaphysician, and philosopher, we apprehend the comparative merit of the Frenchman would be found greatly wanting. Our Author cannot, indeed, in many parts of his work, be accounted the most accurate reasoner. He does not always seem to have applied precise and distinct ideas to his terms, nor is it very uncommon with him to forget the principles assumed, or to mistake them for others apparently similar, though with respect to the argument extremely different. When he tells us, the minds of all men are equally capable of the sublimest sentiments, and that they differ in their attainment of them from the different influence of the passions,—all which passions take rise from our natural love of pleasure and hatred of pain; may it not be asked, what are love and hatred in themselves, but passions? And can it be supposed, that any passion doth itself arise merely from that which is its object? May it not also be very reasonably asked, whether a man, whose passions are naturally too weak to stir him up to emulation, and excite in him a desire of knowledge, does not labour under a mental incapacity of acquiring scientific and sublime ideas? For as to organization, we know not how far it extends, or where the limits of the body are united to those of the mind. Philosophers call some kind of pleasures mental, (to distinguish them perhaps from the gratification of our grosser appetites) but if we enjoy pleasures purely mental, a love of such pleasures must be natural to the mind itself, abstracted from all consideration of body, or its organization. In fact, body and mind are too intimately blended in our frame and constitution for us to separate them accurately, or trace the different properties or effects distinctly.

But to come to the fourth essay, which treats of the different faculties, or rather of the different qualifications of the mind, and the effects of those operative faculties, variously combined.

Our Author styles this discourse, *Des differens noms donnés à l'esprit*; and under this title defines, and examines into, those different

different properties of the mind called genius, imagination, wit, sense, and the several subordinate species, into which they are subdivided. The nature of our work will not permit us to follow the Writer's plan regularly through the whole; we must therefore content ourselves with giving our Readers a short extract or two, and with observing, in general, that, in this part of his work, our Author appears no less profound as a philosopher, than pleasing as a man of taste and genius; having acquitted himself throughout in a manner at once ingenious, instructive, and entertaining. The following remarks on the spirit of the age, and what is called *good company*, are lively, just, and satirical.

‘ I have said, in the second discourse, that we can talk in
‘ company only on things, or persons; that good company are
‘ commonly superficial; that they employ themselves scarcely
‘ about any thing but persons; that praise is burdensome to
‘ whoever is not the subject of it, and that it makes the audi-
‘ tors yawn. Thus those who compose the polite circles give
‘ a malignant interpretation to the actions of men, seize their
‘ weak side, turn into a jest things the most serious, laugh at
‘ every thing, and throw a ridicule upon all ideas contrary to
‘ those agreeable to the company. The spirit of conversation
‘ is then reduced to the talent of agreeable defamation, espe-
‘ cially in this age, in which every body pretends to wit, and
‘ believes he has a great deal; in which no one can mention
‘ the superiority of another, without wounding the vanity of
‘ every one else; in which they distinguish the man of merit,
‘ from the man of mean abilities, only by the manner in which
‘ they defame him; in which they are in a manner agreed to
‘ divide the nation into two classes, the one that of brutes,
‘ who are the most numerous, the other that of fools, and
‘ comprehend in this last class all those whom they cannot
‘ help acknowledging to be possessed of abilities.

‘ Besides, defamation is now the only resource they have left
‘ for praising themselves and the company. Every one is de-
‘ sirous of doing this: whether he blames or approves, whe-
‘ ther he speaks or is silent, he is always making his own
‘ apology; for every man is an orator, who, by his discourse,
‘ or his actions, is perpetually making his own panegyric.
‘ There are two ways of praising ourselves; one, by saying
‘ things to our own advantage; the other, by speaking ill of
‘ our neighbours. Cicero, Horace, and in general, all the
‘ antients were more frank in their pretensions, and openly
‘ gave themselves the praises they thought they deserved. Our
‘ age is become more delicate on this article. It is only by
‘ the

' the ill we say of another, that we are now permitted to make
 ' our own eulogium. It is by making a jest of a fool, we in-
 ' directly boast our own wit. This manner of praising our-
 ' selves is doubtless the most directly opposite to good manners;
 ' however it is the only one in use. Whoever says of himself
 ' the good he thinks, is puffed up with pride, and every one
 ' shuns him. Whoever, on the contrary, praises himself by
 ' the evil he says of others, is a charming man; he is surround-
 ' ed with grateful auditors; they share with him the praises
 ' he indirectly gives himself, and incessantly applaud the fine
 ' speeches which deliver them from the vexation of being ob-
 ' liged to offer incense to their own vanity. It appears, that,
 ' in general, the malignity of the world proceeds less from the
 ' design of doing an injury, than from people's desire of rais-
 ' ing an opinion of their own merit. Thus this vice is easily
 ' indulged and put in practice, not only by the polite, but by
 ' men of narrow and contracted minds, whose intentions are
 ' still more odious. The man of merit knows, that the per-
 ' son of whom they say no ill, is, in general, one of whom
 ' they can say no good; that those who do not love to praise,
 ' have commonly been themselves but little praised: he is,
 ' therefore, not desirous of their commendations: he consi-
 ' ders stupidity as a misfortune, on which stupidity always
 ' seeks to be revenged. "Let them prove no fact against
 " me," said a man of great wit; "let them talk as ill of me
 " as they please, I shall not be sorry for it; it is proper that
 " every one should amuse himself." But if philosophy par-
 ' dons malice, it ought not, however, to applaud it. To
 ' these indiscreet applauses we owe such a number of mischiev-
 ' ous persons, who, in other respects, are sometimes a very
 ' good sort of people. Flattered by the praises bestowed on
 ' malice, and by the reputation for wit which it procures, they
 ' do not know how to place a proper esteem on the goodness
 ' that is natural to them: they would render themselves for-
 ' midable by the severity of their satire: they have unhap-
 ' pily so much wit as to succeed in it: they at first become
 ' wicked to give themselves an air, and afterwards remain so
 ' by habit.'

The distinctions which our Author makes between the fe-
 veral qualifications of genius, wit, understanding, &c. are also
 extremely judicious. In speaking of solid judgment, or a ca-
 pacity of drawing just conclusions from principles understood,
 which he terms *l'esprit juste*, he makes the following observa-
 tions.

' We cannot then confound genius and an extensive and
 ' profound knowledge with a true understanding, without ac-
 ' know-

knowleging, that this last is liable to mistake, when it relates to those complicated propositions, where the discovery of truth is the result of many combinations; where, to see distinctly it is necessary to see a great deal; and where justness of thought depends on its extent: thus, we commonly understand by a true understanding, only that kind of knowlege proper to draw just, and sometimes new consequences, from those opinions that are presented to the mind, whether they are true or false.

In consequence of this definition, a solid understanding contributes little to the advancement of human knowlege; however, it merits some esteem. He who, departing from principles or opinions admitted, draws from thence consequences that are always just, and sometimes new, is an extraordinary man among the common people. He is even, in general, more esteemed by men of moderate abilities, than persons of superior genius, who too often calling men to the examination of received principles, and transporting them into unknown regions, must at one and the same time offend their laziness, and wound their pride.

Besides, however just the consequences may be, that are drawn from a sentiment, or a principle: I say, that far from obtaining the name of a solid understanding, the person will always be mentioned as a fool, if that sentiment, or that principle, appears either ridiculous or foolish. A vapourish Indian imagined, that if he discharged his urine, he should overflow all Bishnagar. In consequence of this opinion, this virtuous citizen, preferring the safety of his country to his own health, continued to refrain from this necessary discharge; and was ready to perish, when a physician, a man of wit, entered, seemingly in a great fright, into his chamber, "Narsinga, said he, is in flames; it will soon be reduced to ashes: make haste and let the stream flow." At these words, the good Indian reasoned justly, pissed, and passed for a fool.

If such men are generally considered as fools, it is not solely from the drawing their reasonings from false principles; but from principles that are reputed such. In fact, the Chinese theologian, who proves the nine incarnations of Wisthou; and the mussulman, who, after the Koran, maintains that the earth is carried on the horns of a bull; certainly found their opinions on principles as ridiculous as those of my Indian; yet each of them, in his own country, is esteemed a person of sense. What can be the reason of this? It is because they maintain opinions generally received. In

HELVETIUS *de l'Esprit.*

relation to religious truths, reason loses all her force against two grand missionaries, example and fear. Besides, in all countries, the prejudices of the great are the laws of the little. This Chinese and this Mussulman pass then for wise only because they are fools of the common folly. What I have said of folly, I apply to stupidity: he alone is mentioned as stupid, who has not the stupidity in fashion.

Certain countrymen, it is said, erected a bridge, and upon it carved this inscription, THE PRESENT BRIDGE IS BUILT HERE: others resolved to draw a man out of a pit into which he had fallen, and letting down a cord with a slip-knot, pulled him out strangled. If stupidity of this kind must always excite laughter, how can we seriously hear the doctrines of the Bonzes, the Brachmans, and Tallapoins? Doctrines as absurd as the inscription on the bridge. How can we, without laughter, see the kings, the people, the ministers, and even the great men, prostrate themselves sometimes at the foot of idols, and shew the most profound veneration for ridiculous fables? How, in surveying voyages, can we avoid being astonished at seeing the existence of sorcerers and magicians, as generally believed as the existence of God, and pass among most nations for a truth equally certain? From what reason, in short, do not different absurdities, that are equally ridiculous, make the same impression upon us? It is because people freely ridicule the stupidity from which they think themselves exempt, because nobody repeats after the countrymen, "The present bridge is built here."

It is not, therefore, continues our Author, to absurdity of reasoning in general, but to the absurdities of a certain kind of reasoning, that we give the name of stupidity. Thus people give the name of stupid to those whom they even allow to have a great genius. The knowledge of common things is the knowledge of common men; and sometimes the man of genius is, in this respect, grossly ignorant.

Genius enlightens some acres of that immense night, which surround little minds; but it does not enlighten all. I compare the man of genius to the pillar which marched before the Hebrews, and was sometimes dark and sometimes luminous. The great man, always superior in one kind of study, necessarily wants abilities for many others; at least if we understand here by abilities, an aptitude for instruction, which perhaps may be considered as knowledge begun. The great man, by the habit of application, the method of study, and the distinction he is led to make between an half-knowledge and one that is entire, has certainly, in this respect, a considerable

considerable advantage over the common rank of men. These last, not having contracted the habit of reflection, and having known nothing deeply, believe themselves always sufficiently instructed, when they have obtained a superficial knowledge. Ignorance and folly easily persuade them; that they know every thing: both these are always attended with pride. The great man alone can be modest.

• If I streighten the empire of genius, and shew the bounds in which nature forces it to be inclosed, it is to make it more evidently appear, that the man of understanding, who is much inferior to one of genius, cannot, as is imagined, always decide with strict truth, on the various subjects of reasoning. Such an understanding is impossible. The property of a true understanding, is to draw exact consequences from received opinions: now these opinions are for the most part false, and the understanding never proceeds so far as to an examination of them: a true understanding is then, most frequently, only the art of reasoning falsely according to method: perhaps this kind of understanding is sufficient to make a good judge; but it can never make a great man. Whoever is endued with it, commonly excels in no kind of study, and cannot be commended for any one talent. He often obtains, it is said, the esteem of persons of ordinary abilities. I confess it: but their esteem making him conceive too high an idea of himself, it becomes the source of errors; of errors, from which it is impossible for him to free himself. For, in fine, if the mirror of all counsellors, the most polished and discreet, cannot make a man sensible of his own deformity, who can disabuse a man, and make him quit the too high opinion he has conceived of himself, especially when that opinion is supported by the esteem of most of those who surround him? It is still modest enough for him, not to esteem himself, till after he has obtained the eulogium of others. Hence arises that confidence, which a man of understanding places in his own knowledge, and that contempt for the great men whom he often regards as visionaries, as men of systematic minds and wrong heads.

• O ye men of solid understanding! might one say, when you treat as wrong-headed persons, those great men, who at least are so superior to you in that kind of study which the public most admire; what opinion, think you, must the public have of you, whose abilities extend no farther than to the drawing of some petty consequences, from principles that may be either true or false, the discovery of which is but of small importance? Always in an extasy at behold-
ing

ing your little merit, you are, you say, not subject to the errors of celebrated men: True, because it is necessary either to run, or at least to walk, before one can fall. When you boast of the justness of your understanding, methinks I hear cripples glory in making no false steps. Your conduct, you add, is often wiser than that of the men of genius. Yes, because you have not within you that principle of life and of the passions, which equally produces great vices, great virtues, and great talents. But are you more worthy of commendation for this? Of what importance is it to the public, whether the conduct of a particular person be good or bad? A man of genius, had he vices, is still more worthy of esteem than you: in fact, he serves his country either by the innocence of his manners, and the virtuous example he sets, or by the knowledge he diffuses abroad. Of these two ways of serving his country, the last, without doubt, most directly belongs to genius, and is at the same time that which procures the greatest advantages to the public. The virtuous example given by a particular person, is scarcely of use to any besides the small number of those with whom he converses: on the contrary, the new light the same person spreads over the arts and sciences, is a benefit to the whole world. It is then certain, that the man of genius, even though his probity should be very imperfect, would have a greater right than you to the gratitude of the public.

The declamations of the men of solid understanding against those who are distinguished by their genius, must doubtless, at times, impose on the multitude: nothing is more easy than to deceive them. If the Spaniard, at the sight of the spectacles, which some of his teachers constantly wear on their noses, persuades himself, that these Doctors have almost pored themselves blind with reading, and that they are very wise; if we every day take vivacity of gesture for that of wit, and taciturnity for knowledge; we may also take the usual gravity of the men of understanding for an effect of their wisdom. But the delusion vanishes of itself, and we soon call to mind, that gravity, as Madmoiselle de Scudery says, is only a secret of the body, to conceal the defects of the mind.

As there are more men of common understanding in the world than men of genius, we are apprehensive the majority of our Readers will hardly fall in with Mr. Helvetius's opinion, in all the above particulars. We imagine, indeed, they will think probity as needful in a man of genius, as in any other; since, certain it is, as it lies in his power to do the community more good than a common man, so he has it
equally

equally in his power to do it more harm : at least, as a man of genius, in his discoveries and the publication of them to the world, he ought to be a man of the strictest probity.

It is yet very certain, as our Author observes, that the generality of mankind exclaim against the vices and singularities of great men, more out of a spirit of envy, than from a real regard to modesty or virtue.

‘ Among those who declaim with such heat, against the singularities of men of wit, how many are there who believe themselves solely animated by the love of justice and truth ! However, let me ask, why do you attack with such fury a ridicule, which is frequently attended with no injury to any one ? A man affects singularity ? Laugh at him, and welcome : you would thus behave to a person without merit, and why should you not treat a man of genius in the same manner ? It is because his singularity attracts the attention of the public : now their attention being once fixed upon a person of merit, it is employed about him, they forget you, and your pride is wounded. This is the secret principle, both of the respect you affect to shew for the customs of the world, and of your hatred of singularity.

‘ You will tell me, perhaps, that what is extraordinary makes an impression, and that this adds to the fame of the man of wit ; that simple and modest merit is less esteemed, which is an injustice you are willing to revenge, by decrying singularity. But does envy, I reply, prevent your perceiving where affectation is, and where it is not ? In general, men of superior abilities are but little subject to it ; a lazy and thoughtful disposition may be attended with singularity, but will never produce much appearance of it. The affectation of singularity is then very uncommon.

‘ What activity does it require to support a singular character ? What knowledge of the world must such a person have, nicely to chuse such a ridicule as will render him neither despicable nor odious to other men ; to adapt that ridicule to his character, and proportion it to his merit ? For, in short, it is only a particular degree of genius that is allowed to be particularly ridiculous. Have we this ; we may make use of it, the ridicule, far from injuring us, is of service. When Æneas descended into Hell, in order to pacify the monster at its gates, that hero, by the advice of the Sybil, provided himself with a cake, which he tossed into the mouth of Cerberus. Who knows whether merit, in order to appease the hatred of its cotemporaries, ought not
‘ thus

thus to cast into the mouth of envy the cake of ridicule? Prudence requires this, and even human nature renders it necessary. If there appeared a perfect man, it would be necessary for him, by some great follies, to soften the hatred of his fellow-citizens. It is true, that in this respect we may trust to nature, since she has provided every man with a sufficient number of faults to render him supportable.

A certain proof, namely envy, under the name of justice, is let loose against the follies of men of genius, so that all their singularity does not offend us. A gross singularity that flatters the vanity of a man of moderate abilities, by making him perceive that the man of merit has faults, from which he is exempt, by persuading him that all men of genius are fools, and that he alone is wise, is a singularity always very proper to conciliate his good-will. Let a man of genius, for instance, dress himself in a particular manner, most men who do not distinguish wisdom from folly, and know it only by the length of a peruke, will take him for a fool; they will laugh at him; but like him the better for it. In exchange for the pleasure they find in ridiculing him, they will freely allow him the praise that is his due. People cannot frequently laugh at a man, without talking much of him. Now this, which would ruin a fool, increases the reputation of a man of merit. They do not laugh at him without acknowledging, and, perhaps, even exaggerating his superiority, with respect to his distinguishing excellence; and by outrageous declamations, the envious, unknown to themselves, even contribute to his glory. What gratitude do I owe you? will the man of genius freely say, your hatred makes me friends! The public will not long be deceived by the motives of your anger: you are offended, not by my singularity, but at my reputation. If you dared, you would like me be singular: but, you know, that an affected singularity is extremely flat in a man without wit; your instinct informs you, either that you have not, or at least that the public does not grant you the merit necessary to appear particular. This is the true cause of your abhorrence of singularity*. You resemble those artful women, who,

in-

* To the same cause we ought to attribute the love which almost all fools affect to have for probity, when they say, we fly the men of wit, they are bad company, and dangerous men. But it may be said, the church, the court, the magistracy, and the treasury, furnish men as worthy of censure as the academies. Most men of learning have not even an inclination to become knaves. Besides, the desire of esteem, which always supposes the love of study, serves them,

‘ incessantly exclaiming against the indecency of all modern dresses proper to shew the shape, do not perceive, that they owe their respect for antient fashions only to their personal deformity.

‘ Whatever we have that is ridiculous, we always conceal from ourselves, we only perceive it in others. ‘ I shall mention on this subject a fact pleasant enough, which is said to have happened in our days. The Duke of Lorrain gave a grand entertainment to his whole court. The supper was served up in a vestibule, which opened on a parterre. In the midst of the supper a lady thought she saw a spider: she was seized with fear, screamed out, left the table, fled into the garden, and fell down on the grass. At the moment of her fall, she heard some body near her; this was the Duke’s prime minister. “ O Sir, said she, “ you revive my courage, how much am I obliged to you! I was afraid I had been guilty of an impertinence.” “ O Madam, who could stay there? replied the minister: but tell me, was it a very large one?” “ Dear Sir, it was quite frightful.” “ Did it fly near me?” added he. “ What do you mean? the spider fly?” “ How, returned he, is it only for a spider that you make all this to do? Go, Madam, you are very weak: I thought it had been a batt !”

This fact is the history of all mankind. We cannot support our own ridicule in another; we reciprocally offer abuse, and in this world it is always absurdity that laughs at folly.

We shall here take leave of this most ingenious and entertaining Writer, by expressing our great regret, that the translation is so much unequal to the original. We had some intention of particularizing a few of the defects in the latter, to justify our censure; but as they are so exceedingly numerous, and so obvious to every one who has the least knowledge of the two languages, or of the subject, we shall spare ourselves the disagreeable task of pointing out the mistakes or inaccuracies of a hasty translator †, and the errors of an incorrect printer.

‘ them, in this respect, as a preservative. Among the men of learning, there are few whose probity is not confirmed by some virtuous actions. But even supposing them as great cheats as the blockheads, the qualities of the mind may at least compensate for the vices of the heart; but the fool has nothing to atone for them. Why then do they fly from the men of genius? It is because they are humbled by their presence, and take that for a love of virtue, which is only an aversion to persons of superior abilities.’

† For which, perhaps, the Bookseller ought chiefly to be accountable; for those gentlemen are generally in such a hurry, that they regard the *quickness*, rather than the *correctness* of a translation.

Form: or, the book of Psalms reduced to a familiar style, and a kind of blank verse answering, for the most part, to the original; so that each a sentence, or some entire verses, pointing out the general design of the psalm, and accounting for some passages in the translation; also, in some places, the prophecies added, a like plain translation of the same, with notes. By the Author of "Thoughts on the Psalms." 8vo. 5s. Longman.

The name of the Author of this treatise is not on the title-page, yet we learn from an advertisement, that it was written by the Reverend Mr. John Hall, Rector of Tallaton, in Leicestershire, and Fellow of St. John's College, in Cambridge; he is known as the Author of a piece published in 1749, which was composed principally in blank verse, which is the declared object of the present work, that the Psalms were wrote in the same manner, and with a special and direct reference to Christ and his church, in different ages and periods of the Christian era. It is of opinion, that we shall strangely mistake the design of what they were designed to do, if we confine our thoughts to David, Asaph, or any other person, or writing them with no other view, than to sing and acknowledge some private blessing to themselves, or even to the Jewish church, which were the particular occasions on which they were wrote, which we shall in vain employ our thoughts, any further than some few of their words, which would never have been used all along in the Jewish church, in their most solemn worship, if they had not been supposed to be uttered throughout in the spirit of prophecy. This is a thing confessed by all the learned who have compared the Chaldee paraphrase, as well as the Syriac, and Arabic versions, and the Latin version of the Christian church. Upon these weak and visionary and conjectural systems, our Author enquires, 'to whom can the Psalms be ascribed, but to Christ and his church,—the true KING? And why then should we ascribe them to Menasseh, or great conqueror, to any of them ascribed; as well as the name of our God, our redeemer, our refuge,

‘fuge, our righteousness, and salvation, whom we so constantly find glorified, praised, and prayed to, through the whole? This indeed, I mean, that he is *Jehovah elehenu*, the Lord our God, that blessed King of Israel, and his redeemer, the Lord of hosts, is what the Christian church has ever acknowledged; it is the rock on which the faith of all true Christians is built, and in the belief of which they will ever rejoice and triumph.’

That some Christian churches in the fourth century introduced several corruptions into the formularies of their faith, and the offices of their devotion, may be freely admitted; but the pure primitive churches, in the days of Christ and his apostles, never once adopted these fictitious and delusive forms of address in matters of worship, which have been the admired objects of men in succeeding ages, who have unhappily departed from the original and uncorrupted models! Our blessed Lord himself acknowledged no object of worship but his father; whom he asserts to be the only true God, exclusively of all other beings or persons whatsoever; and the same identical, individual, object of his own worship, he hath commanded all his genuine disciples to adore, as their father in heaven; and himself he hath expressly declared to be the SON, the only begotten and well-beloved Son of this HIS Father, and OUR Father in Heaven; and it seems to be an evident defiance and contempt of the system of scripture, to represent the Son of God as Jehovah himself, whose highest characteristic of dignity and excellence it is to be the SON of Jehovah, the favoured object of his Father's approbation and delight. We have no intention to enter distinctly into the disquisition of a subject, which seems to have been adjusted and fixed to the general satisfaction of the learned; but it may not be wholly improper to suggest, in opposition to the doctrine which Mr. Fenwick so expressly assumes, as the basis of his admired system, viz. ‘that Christ is Jehovah our God,’ that the scripture inculcates a doctrine utterly subversive of that position; teaching us, that he is the Son of Jehovah, and that Jehovah is the Father only. Thus, Psal. ii. 2. *Against the LORD [Jehovah] and against HIS Christ, or anointed.* At verse 7, *Jehovah said to Christ THOU art MY Son:* and in this sense the inspired apostles understand the original reference, see Acts iv. 25—30. In Psalm cx. 1. David says, *Jehovah (the LORD) said unto MY Lord, (Admi) sit thou at my right hand:* and St. Paul evidently represents this Jehovah as the Father of Christ, 1 Cor. xv. 24, 25. HE (that is, God, even the Father) *shall put down all rule,—for he (Christ) must reign till HE (God, even the Father) hath put all enemies under*
I 2 (Christ)

Psalter in its original Form.

the language of Psalm cx. 1. *till he*
fortified. He that gave the promise in
Jehovah; and the apostle calls him God,
according to the Psalmist, Christ was to
Jehovah, and according to the apostle,
Jesus Christ, the father of glory—see
1st Cor. i. 17, 20. So that it de-
notes that Jehovah is not Christ, but the God

in union, that the book of Psalms is every-
where present, in a great variety of scenes, and
in the method of almost all the Prophets) in
the present state of things, the display
of God's love and mercy, in what was to
be the person of Christ, or of that mystical
Christ, who was to be the head, through all the
ages, even till the consummation or glo-
rious things. 'Of this,' he observes, 'we
have seen, at least, in the Hebrew title,
the book of the manifestations, shining
forth of divine love and mercy. For the word
is from a root, which has the signification of
to shine. It denotes therefore a shining forth,
God, a manifestation, or display of his
power and glory, of which we have in Exod. xv. 11.
read *terrible in praises*, that is, in the
display of his power and glory. And the
same is in many other places, if the sense and
of the word *tebilim* (which we always ren-
dered to.'

like sagacious conjectures, our Au-
thor says, the troubles or the deliverances of
the Jewish state, are here used only as
types, which the Holy Spirit was pleased to shadow out
of his mystical body, the spiritual Israel;
and says, 'ways led to write in such a manner, as
which he wrote,—seemed most proper, to
be applied of all ages upon them.'

Saviour, or any of his inspired apostles,
allusions and references of the Psalms to
Christ, all sensible and consistent Christians
acknowledge the prophetic connection, but
they are happy scheme of loading the Christian
with any way essential or relative to it, to
the notions which common sense disclaims,
and

and the adversaries of revelation will seize with avidity, as arguments in favour of their avowed principles. The interpretations of Scripture which are agreeable to reason and common sense, or are clearly pointed out in other parts of the sacred writings, a mind truly disinterested and candid will readily admit; but the fables of superstition adopted by the Jewish Rabbies, and the dreams of enthusiasm which some of the mysterious and allegorical Writers have advanced, as the genuine sense of the word of God, ought to be uniformly and universally exploded as injurious to the essential interests of unmingled Christianity.

An Account of the Mathematical and Physico-mathematical papers, in the second part of the fiftieth volume of the Transactions of the Royal Society, just published, for the year 1758. 4to. 12s. 6d. Davis and Reymers.

Article 63. *Concerning the Fall of Water under Bridges.* By J. Robertson, F. R. S.

THE motion of Fluids in general is one of the most useful, though most intricate, branches of the Mathematics. It is therefore no wonder, that many celebrated Authors have made it their chief study.—Nevertheless, this subject has not, as yet, been freed from all its difficulties. Sir Isaac Newton, in the second book of his *Principia*, has given several propositions for determining the quantity of water discharged out of a vessel in a given time, through an orifice in the bottom; which is objected against by Dan. Bernouilli, as being only true in particular cases. But though this Author has wrote very largely upon the subject, and made a great number of experiments, to confirm his theory, he is, nevertheless, subject to many objections;—indeed, the same thing may be said of almost all other Writers.

When water is to be conveyed from one place to another, through pipes, it is highly necessary to know the quantity that will keep them full, and no more, for fear of bursting them by an over-charge; and how much they will discharge in a given time; which, though many experiments have been made at Paris and Versailles, as may be seen in Mr. Belidor's *Architeſture Hydraulique*; yet no general theory has hitherto been established, from which the quantity of water discharged in different circumstances can be determined. The reason is, that the various forms of pipes, their sinuosities, and their rise

the discovery of universal rules appli-

conveyed to a town, by rivers or ca-
importance to give the stream such
too rapid, nor yet too slow; for a ra-
the banks, and make it too expensive to
maintain; and it may also happen that the
fall not be sufficient for a constant sup-
ply if the fall be three inches in a mile,
as is said to be the fall of the New River

made navigable, or two rivers are
different must be regulated in such a man-
ner as to be alike; and when this cannot be
done in proper places, to support the water
level so great in respect to the rest: and
when built over large rivers, it is necessary
that they take up so much space as to impede
the water above, which might occa-
sion the adjacent country in rainy seasons, and
as to endanger the bridge, and
be very dangerous.

this fall, when the velocity of the
river, and the water-way, are gi-
ven, it would not be unacceptable to
solve the problem, especially as the solution is
easy. He lays down five propositions by way
of which his solution depends; the third of
which is, that water forced out of a larger channel through
smaller apertures, will have the streams through
the apertures in the ratio of 25 to 21. This prin-
ciple is from Mr. Jones, and the demonstration
is from Newton, *Princip. B. ii. prop. 36.*

applies to water running through an ori-
fice, it does not appear that its appli-
cation in a river contracted by the piers of
a bridge, where the water is forced through the ori-
fice, is of that sort, but likewise
contained in a hyperbolic solid, generated
by a straight line, which is much greater than the column
of water. It does not happen in a river confined
by piers, not to contend upon principles which
are applied according to an Author's fancy,
but will best appear from his own rule
for

for finding the height of the fall. He calls the breadth of the river in feet b ; the mean velocity of the water in feet per sec. v ; the breadth of the water-way between the obstacles c ; and a the height of the fall in a second: from his principles

he finds $\frac{25}{21} \frac{b^2}{c} - 1 \times \frac{v v}{4 a}$, for the height of the fall. Now as this rule is to be general, whatever b and c may be, it is evident that when $b=c$, this expression should become nothing, since it expresses the difference between the fall of the water, when the breadth of the river is reduced by the piers, and that of the stream, when it runs through its natural channel;

but in that case we get $\frac{25}{21} = 1$: which is a plain contradiction.

If the ratio of 21 to 25 be neglected, the rule thus corrected, viz. to $\frac{b.b}{c.c} - 1 \times \frac{v v}{4 a}$, comes nearer to the truth than the Author's; as will appear from the example of Westminster-bridge, where $b = 994$, $c = 820$, $v = 2\frac{1}{2}$, and $a = 16.1$: These values substituted into the expression above, gives .43 of an inch, which Mr. Labellye observed to be the real fall; whereas Mr. Robertson's rule gives an inch and a tenth, and therefore above double to what it should be.

The example given of the fall under London-bridge is, we conceive, out of the question; for the velocity found above bridge is occasioned by the water-way, as it is now contracted; whereas the velocity of the water before it is contracted should be known, according to the Author's rule: moreover it is possible, that the same velocity may be found above a cataract of any height; and therefore the velocity found above, when the bridge is built, cannot, we imagine, serve to find the height of the fall under the bridge. That the example which the Author gives of London-bridge, agrees nearly with the real fall, is owing to two suppositions he makes, and which are not demonstrable; the one we have considered already, and the other that the water-way is reduced from 236 feet to 196, by the piles drove round the piers, remains to be proved; as the starlings were never exactly measured, and besides these piles reach very little above low-water mark.

Article 70. *Trigonometry abridged*, by Patrick Murdoch, A.M. F. R. S.

The several branches of the mathematics have, within this century, been so much cultivated and improved, that there

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new inventions; a subject can hardly be treated of. What represents mathematicians, is to reduce their compass, and to render their demonstration. In which application of their power cannot display his genius in so conspicuous a manner, yet he may shew his sagacity and his improving what is of real service to what is merely speculative; which the Author has chiefly in view, through-

Spherical trigonometry have reduced the angles to sixteen, and those of oblique angles they never conceived, that the rules were applicable to the sphere! for want of which works were extended to lengths and means required; rendering that science more difficult than it would have been, and fewer, and no more than were

servant with this subject, will be sufficient. The Author has given all the cases, both of spherical trigonometry, in four quarto pages and a reduced to three theorems only, whose form is short and clear: especially if the Rules be cut out of card-paper, so as to raise them from the plane, and are marked with the figures considered.

The use of astronomy chiefly depends on the solution of triangles, what the Author has given will be of the utmost consequence, by the calculation.

Form of Geographical Maps. By the same Gentleman.

He published a small octavo, entitled, *Perspective*; wherein he has shewn, how all projections may be reduced to one common form, illustrated by several examples. He has in quarto, containing tables of meridian altitudes, the true figure of the earth, and not to be taken from the custom: and from these tables, many would have received considerable censures in Peru been agreeable to those made in France, and at the

In

In the present paper, he introduces a new construction of maps, by representing a part of the globe upon a conic surface, flattened into a plane, which he conceives will reduce linear and superficial measures, nearer to that on the globe, than any other projections whatsoever; the reasons will be best understood by the Author's own words.

‘ When any portion of the earth's surface is projected on a plane, or transferred to it by whatever method of description, the real dimensions, and very often the figure and position of countries, are much altered and misrepresented. In the common projection of the two hemispheres, the meridians and parallels of latitude do, indeed, intersect at right angles, as on the globe; but the linear distances are every where diminished, excepting only at the extremity of the projection: at the center they are but half their just quantity, and thence the superficial dimensions but one fourth part: and in less general maps this inconveniency will always, in some degree, attend the *Stereographic* projection.

‘ The *orthographic*, by parallel lines, would be still less exact, those lines falling altogether oblique on the extreme parts of the hemisphere. It is useful, however, in describing the circum-polar regions: and the rules of both projections, for their elegance, as well as for their uses in astronomy, ought to be retained, and carefully studied. As to Wright's or Mercator's nautical chart, it does not here fall under our consideration: it is perfect in its kind.—’

After this the Author observes, that the particular methods of projection proposed or used by geographers, are so various, that we might, on that very account, suspect them to be faulty; and proceeding to shew, upon what foundation his construction is to be made, he mentions the following properties.

‘ 1. The intersections of the meridians and parallels will be rectangular.

‘ 2. The distances north and south will be exact; and any meridian will serve as a scale.

‘ 3. The parallels, where the line which generates the conic surface, intersects the quadrant, or any small distances of places that lie in those parallels, will be of their just quantity. At the extreme latitudes they will exceed, and in the mean latitudes, between the two foregoing intersections, they will fall short of it. But unless the zone is very broad, neither the excess nor the defect will be any where considerable,

‘ 4. The

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and the superficies of the map being expanded, it follows that the excesses and deficiencies now mentioned, compensate each other; and of the least quantity they can have in

extended on a plane, and fixed to it at the poles, and afterwards the plane is formed into a conical surface, it may be easily shewn, that the distances through the same points of the surface of the sphere, and on the conical surface, are the same. Conversely, the shortest distance between two points on a conical surface is the right line which joins them. Now, if the conical surface is expanded into a plane. Now, the shortest distances on the conical surface are equal, always nearly equal to the corresponding distances on the sphere: and therefore, all rectilinear lines applied to the meridian as a scale, will shew the true distances of the places re-

quired, provided the breadth exceeds not ten or fifteen degrees, the distances may be taken for sufficiently exact. For our example of a greater breadth than ten degrees, we have chosen, on purpose to shew how high the errors may be, and how they may, if it is thought proper, be estimated and corrected.'

It is to be observed, that this construction may, without any correction, be applied to sea-charts; and gives several examples for that purpose, which prove plainly his errors are so very obvious, that it would be superfluous to insert upon his constructions: for which I have inserted this article with a few observations.

Maps have scales for measuring distances, and the least proportion in them; which is generally misleads people, who cannot be satisfied with such scales are absolutely useless. The case is shewn on a paper before us: a table of corrections is inserted in such maps as are very large, and shews that those that want them in regard to longitude; and that those that want them in regard to latitude; fifteen degrees, they need no corrections; and that in maps of provinces or states are the most common, the positions and distances of particular places, and the scale of miles will shew with as much exactness as necessary.

It is to be observed, that this method does not admit of a correction for the North and South latitudes;—but why this objection is not made, and South parts of the zone are either equal,

equal, or nearly so, the conic surface becomes, or may be made, cylindric; and when the difference is more considerable, the center of the parallels will, it is true, be at a great distance, but yet not so much as to become impracticable.

Article 74. *A short dissertation on Maps and Charts.* By William Mountaine, F. R. S.

The author begins with shewing, that the invention of globes, maps and charts, deserves a place, among the several improvements, made in arts and sciences, by ingenious men: globes perhaps where first invented, as bearing the nearest resemblance to the natural form of earth and sea; but as they contain but a small surface, maps and charts where afterwards thought of, as being more convenient for laying down the appearance, or face, of particular parts of the earth, and as being more portable for travellers. He then enters upon the description of the different kinds of maps, as they are divided into general and particular; in which it may be observed, that as the difficulty naturally arose, in representing a part of a spheric surface upon a plane; different constructions were invented, which for the most part are so defective, as not to be applied with accuracy and facility, in determining the courses, bearings, or distances of places.

Among all the different representations of a small part of the globe's surface, the rectilinear, which considers that surface as a plane, must have naturally occurred first to the geographers; and as the rhumbs were consequently right lines, the courses, or bearings of places could more easily be determined. It is for this reason, that these kind of maps and charts, are still generally used to represent provinces and kingdoms, as likewise for short courses in navigation; notwithstanding the many improvements since suggested.

The first step towards the improvement of maps, or charts, our author says, was made by G. Mercator, who about the year 1550, published a map wherein the degrees of latitude were increased from the equator towards each pole; but upon what principles this was done, he did not explain. About the year 1590, Edward Wright, an Englishman, discovered the true principles upon which such a chart should be constructed; and in the year 1599, he exhibited his method of construction, in his *Correction of errors in navigation*; in the preface to which, may be seen how far Mercator has any right to share in the honour due to this great improvement in geography, and navigation.

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, that since Mr. Wright's map made
bular and various other confusions
ne, according to his opinion, is foun-
t's for sea charts, because the meridians
like the rhumb lines, being represented
ter adapted to the capacities of most
nding, that the parts towards the poles
ond what they are on the globe. How-
a map constructed according to Mr.
shews the situation of places nearer,
d for determining superficial and linear
mer, and that his courses also agree
utations made from the table of meri-
oes not think it so easy and simple, in
ion. To this we may add, that na-
en useful to Mercator's chart from their
rove of any other, though much bet-
ir attachment to the old practice being
oning can prevail upon them.

of distilling Water fresh from Sea-water
By Capt. William Chapman.

g by accident, lost the greatest part of
in fear of scarcity if the voyage should
ther Still nor other conveniency provid-
fresh, by the several methods published
however, the mother of invention, made
as far as his circumstances would allow;
y contrived a method to supply the want:
the most simple and practicable, that
will not be disagreeable to the curious,
his own words, as it may be of use to
circumstances.

er to Appleby's method; I had also a
Dr. Butler, intituled, *An easy method of*
at sea; and I imagined, that soap
ace of capital lees, mentioned by him.
work, to contrive a still; and ordered
at held about ten quarts, to be made
r, by my direction, fitted to it a cover
wo inches thick, very close; so that it
t by luting it with paste. We had a
ver, in which was fixed a wooden pipe,
This I call the still-head; it was
e of one and a half-inch diameter, to
within

‘ within three inches of the top, or extremity, where it was
‘ left solid. We made a hole in this, towards the upper part
‘ of its cavity (with a proper angle) to receive a long wooden
‘ pipe, which we fixed therein, to descend to the tub in
‘ which the worm should be placed. Here again, I was at a
‘ loss; for we had no lead pipe, nor any sheet lead on board.
‘ I thought, if I could contrive a strait pipe to go through a
‘ large cask of cold water, it might answer the end of a
‘ worm. We then cut a pewter dish, and made a pipe two
‘ feet long; and at three or four tryals (for we did not let a
‘ little discourage us) we made it quite tight. We bored a
‘ hole through a cask, with a proper descent, in which we
‘ fixed the pewter pipe, and made both holes in the cask tight,
‘ and filled it with sea-water; the pipe stuck without the cask
‘ three inches on each side. Having now got my apparatus
‘ in readiness, I put seven quarts of sea-water, and an ounce
‘ of soap into the pot, and set it on fire. The cover was
‘ kept from rising by a prop of wood to the bow. We fixed
‘ on the head, and into it the long wooden pipe above-men-
‘ tioned, which was wide enough to receive the end of the
‘ pewter one into his cavity. We easily made the joint
‘ tight.

‘ I need not tell thee*, with what anxiety I waited for
‘ success: but I was soon relieved; for as soon as the pot
‘ boiled, the water began to run; and in twenty-eight mi-
‘ nutes, I got a quart of fresh water. I tried it with an hy-
‘ drometer I had on board, and found it as light as river
‘ water; but it had a rank oily taste, which I imagined was
‘ given it by the soap; this taste diminished considerably in
‘ two or three days, but not so much as to make it quite pala-
‘ table. Our sheep and fowls drank this water very greedily,
‘ without any ill effects. We constantly kept our still at
‘ work, and got a gallon of water every two hours; which,
‘ if there had been a necessity to drink it, would have been
‘ sufficient for our ship’s crew.

‘ I now thought of trying to get water more palatable,
‘ and often perused the pamphlet above-mentioned, especial-
‘ ly the quotation from Sir Richard Hawkins’s voyage, who
‘ “With four billets distilled a hoghead of water, wholesome
‘ and nourishing.” I concluded, he had delivered this ac-
‘ count under a veil, lest his method should be discovered:

* This letter is addressed to Dr. Fothergill, an eminent physician in London, and one of the people called Quakers. Capt. Chapman appears also to be of the same persuasion.

by four billets he could not mean the
scarce *warm* a hogthead of water.
this, it came into my head, that he
to ashes, and with the mixture of
water, he distilled a hogthead of fresh
and nourishing. Pleased with this dis-
small and burnt it to ashes; and after
ut into it a spoonful of those ashes,
tity of sea-water (*viz. seven gallons*).
my expectations: the water came off
it, with an agreeable pungent taste,
ight was occasioned by the ashes, but
need, it received it from the resin, or
t, or pipes annexed to it. I was now
s, of being distressed through want of
it necessary to advise my people, not
use of this, whilst we had any of our
and told them, I would make the ex-
; which I did, by drinking a few
thout any ill effect whatever. This
ht with the other, and lathered very
had expended our old stock of water,
ngland, but had reserved a good quan-
distilled. After my arrival at Shields,
my acquaintance on board, to taste the
several glasses, and thought it not in-
r. I made them a bowl of punch of
y commended.

veniency of a still here, or should have
ment for the conviction of some of
o myself, I am firmly persuaded, that
th sea water, will yield, when distilled,
as can be wished for: and, I think,
long voyage, was to take a small still,
rovements, they need never want fresh
may easily be made, while there is
p; and the extraordinary expence of
if they contrive so that the still may
g with the ships boiler.'

of this paper, is too manifest to need
y, however, not be amiss to observe,
wood are said to be preferable to any
above-mentioned.

Article 97. *An attempt to improve the manner of working the Ventilators, by the help of the fire Engine. In a letter from Keane Fitz-Gerald, F. R. S.*

Attempts to improve engines already made, to apply them to other uses, or to invent new ones, must always be acceptable to every lover of the ingenious arts. Those for the use of mines in general, either in working them to draw up the materials, or to preserve the health of the workman below, cannot be too much recommended to the public. It is well known that all mines, are subject to noxious damp, which often suffocate the labourers, and kill them suddenly; or, injure their health, and destroy their lives gradually.

The author of this paper says, ‘ That the reverend and ingenious Dr. Hales, from whom mankind has received such benefit by his useful application of ventilators, being inclined to extend its use to those, who work in mines at great depths under ground, where the lives of many are lost by damp and noxious vapours, occasioned by the want of a free circulation of air; and finding by experience, that ventilators worked by wind, do not operate above one third part of the year, and in calm hot weather, when most wanted, do not operate at all; did me the honour of applying to me for assistance, in contriving a machine to work the ventilator, by the help of the fire engine, which is now generally used in all mines for drawing off the water; and which I have accordingly attempted, and hope it will answer the purpose.

‘ As the lever of the fire engine works up and down alternately, and performs at a common medium, about a dozen strokes in a minute, it was necessary to contrive some way to make the beam, though moving alternately, to turn a wheel constantly round one way, and also, to increase the number of strokes to fifty or sixty in a minute.’

The ingenious author proceeds to enumerate the number of wheels, and other parts of which this machine is composed, and to explain them severally, in a more intelligent manner. He illustrates his description with three large copper-plates, shewing the different parts separately; and likewise, how they appear when united together; but, as our design is only to give a general idea of the contrivance, we must refer the curious reader who is conversant with the subject, to the paper itself, and content ourselves with a few remarks.

This machine appears, as far as we are able to judge, rather too complicated; a fault which occasions superfluous charge,

repairs, to the increase of the expense of the working: this may not absolve the present machine, but is the general superabundancy of parts. But another is, that the great force required to move it, impedes the motion of the fire-engine. It is true, that the addition of heat given to the boiler, will increase the force, but it should be considered, that was the case, it would be too great for the resistance of the boiler, and the whole machine. We are sensible, that it is intended to guard against any such accident, but the ventilator serves only for the heat required to move the engine, its weight must be increased in proportion to the force wanted; and it must require some trials, before a plan can be found. But whether it is possible to use the engine to ventilators without danger, is a question yet to be solved in the affirmative. If a ventilator can be made to perform without the fire engine, and be the most simple of any, it must be, of consequence, the best of any. Such a one has been invented, and is now the property of Mr. Smith, who is now to draw the foul air out of a great number of ships.

It has been made to Mr. Sutton's scheme, it is now in the hands of Mr. Sutton, and is done with respect to all new inventions, whether good or bad.

Of some Experiments, concerning the diffraction of Light. By Mr. John Dollond. With short, M. A. F. R. S.

As to Dr. Birch, he says, he found upon the experiments made according to Mr. Dollond's method, that the rays of light are as distinct as the colours, and are as well known, says the author, 'that the rays of light, by passing through mediums of different thicknesses, are at the same time proportionally divided, or separated into different parts, commonly called homogeneous parts, of different colour; and that these, after reuniting, are again diverging: a proof, that they are different, and that light consists of parts that differ in refrangibility.'

From the different degrees of refrangibility, proceed the different colours, and the different points of the sun's surface, which are seen upon that surface in different angles?

angles? For it has not, that we know of, been proved, that all the rays of light issuing from the sun, proceed in the directions of radii, drawn from the center through the points in the surface, or rather, in a direction perpendicular to the tangent of the surface of the sun. But even suppose that they did, might not the particles of our atmosphere refract some, so as to meet others in the same point, in the refracting surface? This however, is only a conjecture, and does not affect the author's theory, which shews what effect these rays produce, when refracted by different mediums.

He proceeds; 'Every ray of light passing from a rarer into a denser medium, is refracted towards the perpendicular; but from a denser into a rarer one, from the perpendicular; and the sines of the angles of incidence and refraction are in a given ratio. But light consisting of parts, which are differently refrangible, each part of an original, or compound ray, has a ratio peculiar to itself; and therefore, the more a heterogeneous ray is refracted, the more will the colours diverge, since the ratios of the sines of the homogeneous rays are constant; and equal refractions produce equal divergencies.'

The first part of this paragraph, is demonstrated from the general law of attraction; since all particles of matter attract each other in proportion to their quantity directly, and as the squares of their distances inversely; so that a ray of light falling obliquely upon a surface, will be bent more or less, as the density of the substance of which this surface, or rather solid, is greater or less: and as to the latter part, it has been demonstrated by all optical writers.

The Author observes, that it has been hitherto supposed, that the divergency of the colours is the same under equal refractions; which he thinks is not always true. This he endeavours to prove by some experiments, which we shall mention hereafter, and then he proceeds, 'as no medium is known, which will refract light without diverging the colours, and as difference of refrangibility seems thence to be a property inherent in light itself, opticians have, upon that consideration, concluded, that equal refractions must produce equal divergencies in every sort of medium: whence it should also follow, that equal and contrary refractions must not only destroy each other, but that the divergency of the colours from one refraction would likewise be corrected by the other; and there could be no possibility of producing any such thing as refraction which would not be affected by the different refrangibility of light; or, in other words, that however a

refracted backwards and forwards by water, glass, &c. provided it was so that the ray should be parallel to the incident ray after be white; and conversely, if inclined to the incident, it would discolour. From which it was natural that all spherical object glasses of telescopes were affected by the different refrangibility of light, in their apertures, whatever material they

of consideration, that notwithstanding they were generally adopted as an incontrovertible truth, they did not seem to have been hitherto so considered, as the nature of so important an experiment, and this it was that determined the thing to issue by experiment.'

Opticians did not think that the difference of light was in proportion to the apertures; knowing to the deviation from the true focus, the object-glass should have to refract all the rays; and those rays which did fall short of, caused the colouring round the edge of the image. It is well known, that the smaller the aperture is, in respect to the radius, the less is the deviation through the image; and it is for this reason that the apertures are made so long, in order to get a larger image in the true figure.

For enumerates several experiments he made of a spheric vessel filled with water, with a glass lens, which is the same with the eighth experiment in Optics, book I. part ii. after prop. 8; it appears here, any more of it, than that the experiment is the same to the present: for the object, though it is yet as much infected with prismatic colours as when seen through a glass prism, whose refraction is thirty degrees. From whence he concludes the necessity of the colours, by different substances in proportion to the refractions; and the possibility of refraction, without any error at all.

In these experiments, he made some observations, of two spheric forms with water between them, he says, were free from the errors arising

ing from the different refrangibility of light : but not so distinct as might have been expected, because ‘ the radii of the
‘ spherical surfaces of those glasses were required so short, in
‘ order to make the refractions in the required proportions,
‘ that they must produce as great, or greater errors in the
‘ image, than those from the different refrangibility of
‘ light.

‘ As these experiments clearly proved, that different substances diverged the light very differently, in proportion to the refraction ; I began to suspect, that such variety might possibly be found in different sorts of glasses, especially, as experience had already shewn, that some made much better object glasses in the usual way, than others : and as no satisfactory cause had as yet been assigned for such difference, there was great reason to presume, that it might be owing to the different divergency of the light by their refraction.

‘ I discovered a difference, far beyond my hopes, in the refractive qualities of different kinds of glass, with respect to their divergency of colours. The yellow, or straw-coloured foreign sort, commonly called, Venice glass, and the English crown glass, are very near alike in that respect, though, in general, the crown glass seems to diverge the light, rather the least of the two. The common plate glass made in England diverges more ; and the white crystal, or flint English glass, as it is called, the most of all.’

Our author made several trials, in order to find two sorts of glass whose difference was the greatest, which were the crown glass, and the white flint, or crystal ; and he found, that when the refraction of the white glass, was to that of the crown glass, as two to three, the refracted light was intirely free from colours. Whence of two spherical glasses which refract the light in contrary directions, the one must be concave, and the other convex ; and as the rays are to converge to a real focus, the excess of refraction must be in the convex, which therefore, must be made of crown glass, and the concave with white flint glass : and as the refractions of spherical glasses are in an inverse ratio to their focal distances, it is easy to make these distances in the ratio given above. But it must be remembered, that the spheric glasses must have as large radii as they will admit of, although their focal distances are limited. He observes, that the refracting powers of the same sort of glass, made at different times, vary ; and that the two glasses must be placed truly, on the common axis of the telescope, otherwise the desired effect will be in great measure destroyed.

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Attempt to facilitate the resolution of Isoperi-
By Thomas Simpson, F. R. S.

mathematics, is of an old date, as we
see; but it received its greatest im-
provement by the method of fluxions: for general rules
for all problems of that kind, which
cannot be solved by any other method. But as the
progress is gradual, most writers upon
new problems to those already known:
The author, who has treated this branch very

In this paper, that about three years be-
fore the Royal Society, the investigation
of the resolution of Isoperimetrical prob-
lems of the two indeterminate quantities
fluxions into the expression, and which
are the simplest figures under given bounds; lines
of solids of the least resistances; with
others. But as others may be proposed,
which arise in inquiries into nature, wherein
fluxions together with their fluxions, are
the subject of the investigation of a rule for the
which he attempts in this paper.

A general proposition is laid down, the pur-
pose of which is as follows: Let $Q, R, \&c.$ represent variable
quantities in terms of x and y , with proper co-effi-
cients. $q, r, \&c.$ denote as many others expressed in
terms of x and y . It is proposed to find an equation for
the fluxions of $Q, R, \&c.$ so that the fluent of $Qq + Rr + \&c.$
for a given value of x (or y ,) may be a

maximum or minimum. In this paper, he denotes the fluxions of Q and R ,
by \dot{Q} and \dot{R} ; the fluxions of q and r , by \dot{q} and \dot{r} ; and
if y is alone variable, and the two extreme
cases are considered, he finds flux $\dot{Q}\dot{q} + \dot{R}\dot{r} \&c. = \dot{Q}\dot{Q} + \dot{R}\dot{R}$,
on which he builds his rule. That is, in words, the fluxion of
 $Qq + Rr$, making y only variable, and divided
by the fluxion of the same quantity $Qq + Rr$,
making x only variable, and divided by y . Whereas the
fluxion of $Qq + Rr$, making x and y both variable,

GENERAL RULE.

Let $Qq + Rr$ be the given expression, whose fluent is
to be a maximum, or minimum, making y alone

- ' variable, and having divided by \dot{y} ; let the quotient be
- ' denoted by v : then take again the fluxion of the same
- ' expression, making y alone variable, which divided by
- ' \dot{y} ; and then this last quotient will be $= \dot{v}$.'

The author observes that, when y is not found in the quantity given, v will then be $= 0$; and consequently, the expression for \dot{v} equal to nothing also. But if y be absent, then will $\dot{v} = 0$, and consequently, the value of $v =$ a constant quantity: instead of y and \dot{y} , x and \dot{x} may be made successively variable. Moreover, if the case to be resolved, should be confined to other restrictions, besides that of the maximum, or minimum; such as, having a certain number of other fluents, at the same time equal to given quantities, the same method may still be applied, with equal advantage, provided all these expressions are connected together with proper coefficients.

To exemplify by a particular case, the method of operation, he proposes the fluxionary quantity $\frac{x^n y^m \dot{y}^p}{x^{p-1}}$, wherein

the relation of x and y is so required, that the fluent, corresponding to the given value of x and y , shall be a maximum, or minimum: and proceeding according to the foregoing rule,

he finds $\frac{p}{m+p} \times y^{\frac{m+p}{p}} = \frac{p-1}{p-n-1} \times x^{\frac{p-n-1}{p-1}}$, for the

required equation, by supposing $\frac{a}{p} \frac{1}{p-1} = 1$. As this equation

indicates that x and y increase together from 0 to infinite, when their exponents are both positives, or, that while y increases, x decreases, when the exponent of x is negative; it can by no means be concluded, that the fluent of the given expression, contains either a maximum, or minimum: unless some other condition be annexed to make it so, which is not mentioned.

He gives another example: — That the fluent of $x^n y^m \dot{x}$ may be a maximum, or minimum, and that of $x^p y^q \dot{y}$ to be equal to a given quantity. These two quantities joined together, with the indeterminate co-efficient b , gives $x^n y^m \dot{x} + b x^p y^q \dot{y}$ for the sum; and proceeding according to the rule, finds $p b y^{q-p-1} = m x^{n-p-1}$ for the required equation. But as this equation is of the same nature as the former, it cannot be concluded, that the proposed quantity contains a maximum, or minimum, which, we imagine, the author should have shewn: for it is by no means sufficient to give

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is fluxion equal to nothing, in order
um, or minimum, without shewing
it. The author himself, has shewn
teatise upon fluxions, and yet he takes
at, in this paper; on the contrary all
and by no means decisive.

of a general Method for determining the
or 5th, &c. term of a Series, taken in
whole Series being known. By Thomas

As the doctrine of series is of very
er branches of the mathematics, and
ure, every attempt tending to extend
stly merit some degree of regard.
er, which I have now the honour to
will be found an improvement of
at part of science. And how far
fluents may, in some cases, be faci-
appear from the examples subjoined,
neral method here delivered.

ew by examples, how the method he
; but we shall only observe, that the
to have been, to shew a different way
ote's theorems, in his *Harmonia Men-*
a favourite topic of the author's; for
it in a different manner, in several of
of them, extended it a great length:
ted by many others (but by none so
ator himself), and continued by Dr.
this work. It is true, the general
out a demonstration; because it de-
of the circle, and is therefore easily
moivre has shewn in his *Miscellanea*

ularities in the Motion of a Satellite, aris-
figure of its primary Planet: in a letter
ley, D. D. Astronomer Royal; F. R. S.
l Academy of Sciences at Paris; by Mr.
R. S. and Member of the Royal Aca-
lin, &c.

as the author) that astronomers have
perfection of their instruments to de-
curacy, the motions of the celestial
bodies,

bodies, they have been solicitous to separate and distinguish the several inequalities discovered in these motions ; and to know their cause, quantity, and the laws according to which they are generated. This seems to furnish a sufficient motive to mathematicians, wherever there appears a cause capable of producing an alteration in those motions, to examine by theory what the result may amount to, though it comes out never so small : for, as one can seldom depend securely upon mere guess, for the quantity of any effect, it must be a blameable neglect entirely to overlook it, without being previously certain of its not being worth our notice.

Finding therefore, it had not been considered what effect the figure of a planet, differing from that of a sphere, might produce in the motion of a satellite revolving about it, and as it is the case of the bodies of the Earth and Jupiter, which have satellites about them, not to be spherical, but spheroidal, I thought it worth while to enter upon the examination of such a problem. When the primary planet is an exact globe, it is well known that the force by which the revolving satellite is retained in its orbit, tends to the center of the planet, and varies in the inverse ratio of the square of the distance from it ; but when the primary planet is of a spheroidal figure, the same rule then no longer holds : the gravity of the satellite is no more directed to the center of the planet, nor does it vary in the proportion above-mentioned ; and if the plane of the satellite's orbit, be not the same with the plane of the planet's equator, the protuberant matter about the equator, will by a constant effort of its attraction, endeavour to make the two planes coincide. Hence the regularity of the satellite's motion is necessarily disturbed, and though upon examination, this effect is found to be but small in the moon, the figure of the earth differing so little from that of a sphere, yet in some cases it might be thought worth notice ; if not, it will be at least a satisfaction to see, that what is neglected can be of no consequence. But, however inconsiderable the change may be with regard to the moon, it becomes very sensible in the motions of the satellites of Jupiter, both on account of their nearer distances to that planet, when compared with its semi-diameter, as also, because the figure of Jupiter so far recedes from that of a sphere. This, I have shewn, and exemplified, in the fourth satellite ; in which case, indeed, the computation is more exact than it would be for the other satellites ; for as my first design, was to examine only how far the moon's motion could be affected

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ed the satellite to revolve at a distance, from the primary planet, and the difference of diameter, and the axis of the planet considerable. There likewise arises this from the present theory, that it furnishes accurately the proportion of the disturbance the celestial motions, by assigning the influence, which is to be ascribed to central bodies round which those motions

end a proposition, concerning the disturbance of the earth. This motion has been generally taken to be exactly uniform; but as there is a possibility of it being naturally somewhat altered, I was glad to consider the variation it could amount to. If we first suppose the earth to be exactly spherical, and in a given time, and afterwards consider the influence of the sun, or moon, raising the earth into that of a spheroid, then the axis of revolution becomes a different spheroid; the velocity of the revolution diminishes: for, since some parts of the terrestrial globe are removed from the axis of revolution, and some approach towards it, and that in a different proportion, the sun, or moon, approaches to, or recedes from, the earth, when the whole quantity of motion, which is the same, is distributed through the different parts of the diurnal rotation cannot be the same. This variation, however, will scarce be perceptible, if it is real, it may not be thought amiss to mention it, as its precise quantity is.

The ingenious and learned author, proceeds to explain this variation, in the most clear and eligible manner, which the subject will admit. We recommend this work to the perusal of the kind.

The authors in this publication of the Philosophical Transactions, will be considered in a future

The Safety and Perpetuity of the British State, under the influence of Political and religious Zeal. Being the substance of several Discourses preached before the University of Cambridge during the late Rebellion and present War. By W. Weston, B. D. Fellow of St. John's College, Cambridge. 8vo. 3s. 6d. Whiston, &c.

THE author's design in this work, is to rouse the attention of his countrymen to their true interest and safety; to inspire them with *zeal* for their religion and their liberties. How he has conducted himself in the execution of his design, will appear from a short view of what he has advanced. His performance is divided into thirteen chapters; in the two first of which he shews, from a detail of many eminent examples in history, the exceeding great difficulty of conquering any nation, which is zealous for its government and religion. But because it is not enough to shew what qualities we ought to have, unless the means of attaining them are likewise pointed out, he proceeds to this part of his design in the third chapter, wherein he treats of the excesses of *ridicule* in this kingdom: and,

The first advice he gives us is, to resolve to be **SERIOUS**; for simple as this remedy may seem, he says, it will in the end effectually root out, one of the most dangerous maladies that has infected the state, *viz.* that profusion of wanton and indiscriminate banter, which has taken possession of the appetites, the reason, and the heart. The affections of men chained down to earth, and devoted to sense, are not more averse, we are told, to heavenly things, than the present age, abandoned to laughter and ridicule, is abhorrent of sedate and sober reflection. That this is not paradox but fact, Mr. WESTON says, will appear incontestably to those who view with discerning eyes, the manners and customs, the diversions and employments, the books and conversation, of those who stile themselves the more liberal part of the **ENGLISH** people: a people, that were once dignified with the manly epithets of sedate, open and sincere; but are now become light, artificial, and disguised. He goes on:

If sedateness and sobriety should in any places, or, on any occasion, shine forth with distinguished lustre, one would think it should be at the tribunals of law, and in all things relating to the church and the state. Yet, in the first of these, what wantonness and levity, nay, what farce and buffoonery are often seen! How do the advocates of the respective parties frolic it with each other, and make it in a manner their principal

TON's *Safety and*

shall most cruelly sport with pro-
in some particular occasions, with
so often verified.

of state, no conduct of the statef-
ever so consummately wise, and no
ever so exuberantly warm, can escape
and scorn. If a Protestant king is
made a jest; if a Catholic, we laugh
a good treaty is made, it was made
bad, it is just what ought to be ex-
politicians.—If foreigners are called in,
and their aid superfluous; if our own
distress is dreadful, and never to be
in sons of luxury and sloth.—If our
the design is to comply with their
ostentation, and parade; if they are
only to employ them where honour
where victory will be our ruin.—
from an inveterate enemy, the fear
ets and armies in the clouds; if we
a piece of the most extravagant Quix-
rals.—

says he, is the SACRED institution of
to banter, and the TENTH of the IN-
of the drunkard, and the jest of the
of the NEW BIRTH, is a point as clear
as that the Scriptures themselves are
how do we tread on this obnoxious
NOVATION of the CARNAL MAN un-
degenerate age! and how are such as
by classed with those that cant in the
in the field?—The terrors of HELL,
the DAMNED, are *trifled*, and set at
and BRIMSTONE which were once so
like the arrows of SOLOMON's fool,
tion, *Are we not in sport?*

his third chapter with observing, ' that
ludicrous reflections, does not only
who are both Infidels in principle, and
and generous sentiments of the ancient
in execration who insulted the esta-
likewise from numbers who seem to be
of their faith, and would take it
so; nay, from those too who would
think

think it an affront to their understanding to be told so plain a truth, as the ill consequence of their conduct to the very principles they approve.

The fourth chapter contains some farther reflections on the subject of *ridicule*. If in any sort of writings the sedate, the rational, and candid manner ought particularly to prevail, Mr. Weston says, one would think it should be in those, where some dubious points, or some important doctrines of our holy religion are controverted and explained: and yet it is strange to see how the venerable combatants on either side forsake this plain and natural path, and start aside to mirth, to levity, and ridicule: how they triumph in the sharp and ludicrous hits they give to each other, and value themselves more on satyr than sense, and repartee than truth; and all this too, at a time when they extol in words, and ought to copy in effect, the sweet simplicity of those heavenly writings where there is scarce a sarcasm or jeer through the whole.

Nay, so deeply, we are told, has this infected some of the greatest Genii, and the profoundest adepts in the Christian school, that it has, in some measure, forced them most unnaturally to co-operate even with Infidels themselves; to judge that to be a dead and unactive mass, which wants piquancy against our brother, and to fall into, or feign a spirit of slumber over unpointed candour, moderation, and truth; in short, to pervert the just course and order of things, and pronounce that only to be excellent, of which we should be ashamed, as inconsistent with our dignity, and unbecoming our profession.

Having endeavoured to shew, that one of the predominant and characteristic qualities of the present age, and especially in this island, is an immoderate passion for ridicule, our author proceeds, in his fifth chapter, to enquire into the causes of it. The first cause he mentions, is The Reformation of religion, which, by laying open the follies and impostures of Popery, suddenly increased the powers of ridicule, and added mightily to its stock of ludicrous images, and fantastic representations. Another cause of the prevalence of this humour, we are told, is total Infidelity, which has so enlarged the sphere of ridicule, that while the original Protestant laughs at the Catholic, the Catholic at the Protestant, and both at the Fanatic, the Infidel laughs at all.

The Restoration, it is said, is another, and that a very considerable cause of the prevalence of ridicule. That four and morose

at stiff and puritanical conduct, that
 in clouds of superstition, and that con-
 serty and grace. joined to the considera-
 calamities which the men of this cast
 g on: all this, our Author says, gave
 orrence of their manners, that it soon
 contrary extreme; and this likewise,
 erflowings of joy, and those tumults of
 common to great and signal deliver-
 orse still, all this being supported by the
 th, and his court, during the course of
 eign, it, in effect, changed the whole
 and made their excesses of laughter al-
 the disgusting severity they had to
 this *Æra*, we are farther told, is to
 port with the ensigns of the magistrate
 effusions of ridicule on the statesman
 se scoffs at virtue which belong only
 ose insults on religion which belong

mentioned by Mr. Weston, are these fol-
 on and Accension; and in consequence
 nce of faction after its natural dissolu-
 tion of knowledge, and improvement
 the politeness and urbanity, and toge-
 deceitfulness and hypocrisy of modern
 d commerce, with its sure concomi-
 ts for imitating our airy neighbours in
 and a frequent and prevailing mix-
 southern nations.

he considers the bad effects of ridicule,
 ore remotely. The first he mentions is
 ent modest men are forced to undergo
 e ardour is thereby repressed, and whole
 uch useful attempts to themselves, and
 re properly within their sphere. The
 are—the separation of friends; age-
 nce between man and man; and the
 uently has to darken the intellect, to
 pervert the judgment.

s of ridicule which have a more exten-
 y, is the subject of the seventh chapter.
 ejudice it does to truth, and the reason
 e one of our like falsehood, and the
 other

other like folly—the contempt that is hereby brought on the persons and authority of men—and an utter incompatibility with zeal to the state.

Our author concludes this chapter with repeating his former admonition, *BE SERIOUS*; and goes on, in the eighth, to point out other means of reviving zeal among his countrymen. His exhortations are as under.—Watch attentively the motions of your hearts, and take the proper advantage of every favourable suggestion—Come near and behold the well-built fabric of our constitution; carefully survey it in all its parts; on the one side, examine the beauty of holiness; on the other, the beauty of freedom, and then help falling in love with it, if ye can.—Have strong and vigorous impressions of national glory—Consider that ye are freemen; and that there is a dignity of sentiment, and warmth of heart, a grandeur of mind, and superiority of courage peculiar to men of that exalted character—reflect upon the great and manifold dangers that surround you—and consider the beneficial tendency of your religion, above all others in the world,

Mr. Weston introduces his ninth chapter, wherein he treats of the *power of example*, with mentioning another qualification for the acquisition of public spirit, more necessary than any one of the rest, and at the same time more difficult to be acquired than all of them put together, viz. a full superiority over the inordinate love of gain.

In the tenth he endeavours to shew, that a firm belief of the Christian religion has the greatest tendency to make us zealous for the community, and courageous in its defence.

A full conviction of the doctrines of the Gospel, he thinks, is constantly and necessarily productive of true zeal and courage, as well as of every other perfection and virtue; but as the contrary has been maintained by men of the first rank in literature; and as it has been even affirmed, that faith has not the least connection either with virtue or courage, or any other great and praise-worthy action, he endeavours, in the eleventh chapter, to answer this objection.

The sum of the objection, as contained in many scattered observations of Mr. Bayle, is briefly this—That the different vices and virtues of mankind do, for the most part, take their colour from their different temperature and complexion; the different modes and customs of their country, and the casual hits and contingencies of their lives; that their principles and persuasions have not so great an influence on them, as is generally

WESTON'S *Safety and*

that it is common for men to act above
cases, and below them in others, with-
suspect that they do not really admit
to conceive a bad Christian and a good
certainly believes in Christ, as the
; that moreover, it is found by daily
men in some part of their lives, thro'
e, act against the fullest conviction ;
the case with many Christians, who,
ly profligate and abandoned in their
betray the clearest symptoms of be-
lous even to superstition.

our author observes, in the first place,
f reasonable Beings in general, who
any probable truth, to be commonly
d directed, agreeably to that convic-
ant, who is persuaded, that at the end
e shall advance his fortunes ; and the
ersuaded, that at the return of the sea-
feed with increase, bear each of them
pective employments, and may rightly
e of scripture, *both to plough and traffic*

point, we are told, receives yet an ad-
f, by considering farther the natural
elity and the vices prevalent among
en believe not Providence ; therefore
and hoard :—they do not believe any
efore they will part with nothing :—
ccour from God ; therefore they are
ve nothing to raise their spirits ; there-

ight too general, Mr. Weston presses
ness more particularly. The end then
n, he says, is indisputably the increase
his heart is so passionately set, that he
men, and securities liable to a thou-
from the greater probability of accom-
d yet tell him of the gain of Eternity,
e promise of God, who *cannot lye*, and
at all. Now what probable solution
rsuing so ardently the treasures of the
so absurdly those of heaven ; but that
on of the existence of the one, and
doubts,

doubts, at least, and scruples about the existence of the other.

To say, as it is often said, that it is the distance only of these last that makes them totally disregarded, is the grossest contradiction to the general practice of mankind: every thing distant, which in their expectation is likely to happen, has its due influence over their conduct: old age borders upon death, and death upon eternity; yet provision is made only for the first, while the last is neglected. Why? but because the one is known to be the lot of humanity, the other looked upon as only an uncertain promise.

‘ But it will be expected of us, perhaps,’ continues our author, ‘ to dispute this matter with Bayle, rather from *his* instances than our *own*: let us therefore select one of the strongest that he has brought to prove his point.

‘ The tender mother then who has been educated in the principles of the Christian faith, and yet in opposition to these principles, for fear of human laws, sheds herself the blood of her own off-spring, is thought to be one, whose conduct meets with no probable solution, but upon a supposition, that to avoid a present infamy, which she sees directly before her, she renders herself liable to eternal punishment, which she certainly believes, but sees at a distance: and we must acknowledge, that she believes it; because it was a tenet she was brought up in, and never disputed it in her own mind, nor heard it disputed by others.

‘ Though this latter part is not certain, yet it may be granted, that the belief she was brought up in remains with her: but then this horrid action shews what a kind of belief it was; and it will be farther shewn by a case that reaches numbers of the like sort.

‘ The separate existence, if not the immortality of the soul, is a principle that not only Christians, but men of all denominations have been brought up in; and most of them have never seen any reason to doubt this matter, or, indeed, have asked themselves about it at all: and yet the very sight of their departed friend seems to shake this principle to its foundation; for otherwise we cannot conceive why they not only mourn over him at present, like one that has ceased from being, but speak of him afterwards, in their cooler moments, with the same symptoms of despair.

‘ The belief, therefore, that weeps over an immortal soul as if it was extinct, and the belief which for fear of a present,

TON's *Safety and*

the present parent into Hell, are two which, however they may be called little from total infidelity.

No interlude avail, that in weeping over the lament our own misfortune : since it contradicts the very nature of things. In terms of pity and commiseration, to take a different form from the suggestion it at all more absurd, to say, that we when we apply that epithet to a villain we call ourselves *wretched*, when we are dead.

Illustration of all this in a celebrated author's philosophical treatises, where the now drawn from the silent practice, of men, is wonderfully confirmed by and audible confession.

In that dialogue, who was more at liberty over his sentiments on the immortality while he was reading Plato's treatise as in some measure persuaded of the but that his assent quite vanished as

we must suppose, what Seneca has, gained in a parallel passage, that the Plato's treatise with some-plausible red with the high opinion that men, and their natural desire of future as it were, a sort of temporary per- but as soon as he looked again on things among his fellow-creatures, sad and melancholy symptoms of to them with other animals, this

All variation of circumstances, is the as we are considering. Having a due for the religion they were brought up and any principle of it disputed, and the immortality it promises, they give to its truth : but this assent not bear them up amidst the exigencies to nothing before the alarms of danger.

This

‘ This reasoning will help us to another example, urged with great vehemence by the objector, though, in truth, it differs not much from the preceding: This instance is, that many profligate Christians amongst the Catholics have recourse in danger to images and relics, and have superstitiously placed a confidence in their aid, when all human measures have failed; from whence it is inferred, that they have a belief in these, and of consequence in Christianity also.—Indeed, their belief in both is the same; and while they flatter their pride, promise them support, or bring no interruption to their pleasures, they act as if their belief in them was real: but when they cross their interest, curb their appetites, and thwart their inclinations, the case is altogether changed; and it is well if the relics once so much honoured are not treated at last with the same contempt as that impotent god in the fable, which fell a sacrifice to the fury of its importunate solicitor, for not being able to hear and assist him.

‘ I could, if it was necessary, confirm this reasoning by a great variety of parallel instances; but it may be more proper to confirm it by the best support in all disputable cases, and that is, by real experience and fact; by the examples of those great and illustrious forerunners in the Christian course already mentioned, who having first believed their religion in the purity it was taught, proceeded of consequence to practise it with the steadiness it was believed.

‘ And here, and here only, since the foundation of Christianity, is to be seen the mighty power and efficacy of faith in the happy production of every grace, and every virtue; in gentleness, in meekness, in forbearance, and humility; in forgiveness, in charity, in sincerity and truth; in temperance, in patience, in fortitude and constancy; in neglect of riches, in submission to injuries, in contempt of death, and confidence in God.

‘ The time would fail me, sooner than it did the Apostle in his illustrious catalogue of the Old Testament-worthies, were I to insist on all the eminent gifts and virtues of the New: let it suffice, that they both together make up that *Cloud of Witnesses*, whose strength of evidence no arguments can resist, no arts elude, and no glosses explain away: who through faith, and faith only, in the emphatical language of the Apostle, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions; were stoned, were sawn asunder, were tempted, were slain with
 Rev. Aug. 1759. L the

‘ the sword ; wandered about in sheep skins, and goat skins,
‘ being destitute, afflicted, and tormented.

‘ And now what will the boldest objector be able to say to
‘ these things ? to deny their existence, is to contradict the
‘ stream of all history hold sacred and profane ;—to impute
‘ them to any thing but faith, will never admit of any pro-
‘ bable solution ;—to say that this faith was visionary and ro-
‘ mantic, and not warranted by the genius of the Gospel, is
‘ to betray the profoundest ignorance in the doctrines of Christ :
‘ —To say that faith might not be able to produce such ef-
‘ fects in one age as it did in another, is denying the constancy
‘ of the same causes, without assigning any reason for their
‘ variation :—To give some shew of reason for this from the
‘ prevalency of example, is losing even that shew before ex-
‘ ample did begin :—To come nearer yet to the real state of
‘ things, and say, that in the various degrees of faith, the
‘ primitive Christians possessed the highest, and the present the
‘ lowest, is not true in their sense ; because the lowest degree
‘ of faith is supposed to be a full persuasion of the divinity of
‘ the Gospel ; and the highest can be no more :—To confess
‘ then at last, that the first ages had uniformly this persuasion,
‘ and these later ages fall short of it, is in effect the whole

‘ suitably, have *not* : i. e. *they* had faith, and *we* have doubt ;
 ‘ and close by the side of doubt sits utter infidelity ; and
 ‘ round infidelity is scattered confusion, and every evil work.’

The two last chapters of our author's work are very short, and are intended to answer some objections to his principal design, together with an application of the whole.

As to the merit of the performance, after the account we have given, little needs be said. There are, undoubtedly, many just observations to be met with in it : and on such general topics it would be strange if there were not ; but what is advanced on the subject of ridicule, is liable to many just objections. The style and manner are affected throughout ; and there is little precision or accuracy in the author's reasonings ; in a word, were we to say that his work is **A POMPOUS TRIFLE**, there are few readers, we apprehend, whose judgment is worth regarding, that would think such a character of it too severe. It is, at best, but an imitation of Dr. Brown's justly exploded *Estimate*.

A practical Treatise of Husbandry : Wherein are contained many useful and valuable Experiments and Observations in the New Husbandry, collected during a Series of Years, by the celebrated M. Duhamel Du Monceau, Member of the Royal Academy of Sciences at Paris, Fellow of the Royal Society, London, &c. Also the most approved Practice of the best English Farmers, in the old Method of Husbandry. With Copper-Plates of several new and useful Instruments. 4to. 16s. Whiston, &c.

M. Duhamel, and his correspondents, (as we are told in the preface to this work) have set the world an example which has long been wanted, and greatly desired by all who have the good of their country at heart, and are in the least sensible of the importance of agriculture. They have given us a series of experiments in this most useful art, continued for several years together, with accuracy and judgment, and related in a clear, distinct manner : which seems, indeed, to be the only method of arriving at perfection in a science, wherein theory alone can avail but little.

M. Duhamel's work, in the original, consists of five volumes, published at different times ; so that we are not to expect a translation of the whole in the work before us : on the contrary, we are told by the writer of it, [Mr. JOHN MILLS]

MILL'S Husbandry.

such experiments as seemed to him
countrymen. And to render this treatise
has also given, from the most appropriate
what appeared to him best in the
ing, either according to the old or
ness wherewith the whole is written,
w, that his intention was to make it
le.

In the preface, to take notice of the
hitherto contributed to obstruct the
ous attempts of individuals, in this
ledge: and then adds——

lves, that it will be the happiness
see every obstacle removed, which
improvement in husbandry, the ge-
e of the wealth and power of this
ornament and security.

encouragement of Arts, Manufac-
have taken THIS under THEIR pe-
may we not expect from a society,
re so well qualified to direct and
inquiries; and who generously dis-
ounties, to reward the labour, and
of such experiments, as tend to
nowledge, or national advantage!

the president, and other members
laudable society, Mr. Mills has in-
is divided into *four* parts.—The
principles of Agriculture, together
practice in the old Husbandry; the
en which and the new, are pointed
ond, is confined to the culture of
principles of the new husbandry,
of which, is proved by a series of
ne *third* part, the new husbandry is
other plants useful to the farmer.—
several instruments used in the new
the *fourth* part, together with the
hereon those instruments are repre-

oots. As the culture bestowed upon
th, acts principally upon the *roots*,
tely to them, than to any other part
the subject of the first chapter; and
are

are divided in general into two sorts, viz., *carrot*, or *tap-roots*, and *creeping*, or *fibrous-roots*.

Chap. 2. *Of Leaves*. The necessity of leaves to plants is proved to be such, that few can subsist without them: inasmuch that experience shews, that if they are stripped of all their leaves, they generally die. From hence is inferred, the prejudice that arises to many trees from lopping off their branches: and also, for the same reason, it is alleged that sain-foin, lucerne, clover, &c. are greatly hurt when fed too close by cattle, especially when young. On this account too the practice of farmers, who turn in their flocks to feed on their wheat when *too rank* *; is disapproved.—The fine short grass which covers the lawns of England, is (asserted to be) the only plant that can bear frequent close mowing or eating: for though this grows the more beautiful for it; yet most others are damaged by the same sort of treatment.

In the 5th Chap. which treats of *the distribution of the food of plants within the earth*, we are told that, of whatsoever nature this food may be, it is dispersed throughout every part of the earth; but would lie useless there, if plants could not get at it. To increase the fertility of land, therefore, we are given to understand, that there is not so much occasion to provide it with the substance which is to nourish plants (that being supposed to be there already), as to dispose it in such manner that the plants may, by their roots, collect and draw in those juices which almost all soils are abundantly stored with. To this end, the particles of the earth must be so divided, as to leave an infinite number of small chasms between them, into which the roots may glide, and so draw the nutritive juices from them. This division of the earth, we are told, may be effected, either by fermentation, raised by mixing dung, or other manures, with the earth; or by breaking its parts mechanically, by tillage, with any of the different instruments invented to stir the earth. But, as our author is a great friend to, what is called, the *new husbandry*, he prefers the latter method, and accordingly treats of *Tillage*, in the 6th Chapter.

It is much more profitable, he says, to increase the fruitfulness of land by tillage, than by dung. 1. Because only a certain quantity of dung can be had, the produce of twenty

* We have heard of farmers turning in their sheep to feed on their wheat, when *too thin*, upon a presumption that when one blade is cropped, two or three will spring from the same root; and are of opinion there may be some reason for the presumption.

MEL'S Husbandry.

ent to dung one : whereas the par-
divided and subdivided, *ad infinitum*.
have not the fine flavour of those
h has not been dunged. 3. The
the particles, full as well as the fer-
ung, but also changes their situa-
th up-side down, thereby exposing
mes, to the influences of the sun,
greatly conduce to render it fertile.
y, which afterwards feed upon, and
medy this inconvenience, the fol-
mended, in a note.—‘ Let a reserve
in a very dry place. When you be-
hill, sprinkle each layer of dung with
ole is finished. This kills most in-
ches the dung, and renders it more
e will likewise destroy the seeds of
y are in dung, and which hurt the
up.’

g, however, is not denied, where it
quantities ; but still the benefit a-
wings is strongly insisted on : inso-
asserted, that some farmers who have
owings, have found their lands more
f they had been greatly dunged : and
ary, do not cost half so much as one

which treats of *Manures*, we are told
omposts, acts by fermentation ; and
vice in the *old* husbandry, in which
pulverised, by tillage, as in the *new*.
t with a great many useful observa-
m Tull, from the new System of
lyn, Miller, Lisle, Borlase's Na-
hwal, the Philosophical Transac-
me, Ellis, Worlidge, and other
the latter end of the chapter, we
count of the methods of liming land,
Normandy ; and of burn-beaking in
accounts are somewhat tedious, and
pted here, we shall refer the curious
for satisfaction.—We cannot, how-
description of *marle*, as it is one of
es, especially for sandy soils : though
want of being sufficiently known.

‘ The

‘ The colour [of marle] is, either *red, brown, yellow, blue, grey, or mixed.* It is to be known by its pure, and unpounded nature. There are many marks to distinguish it by; such as its breaking into little square bits; its falling easily to pieces, by the force of a blow, or upon being exposed to the sun, and the frost; its feeling fat and oily, and shining when it is dry.—But the most unerring way to judge of marle, and know it from any other substance, which may appear like it, is, to break a piece as big as a large nutmeg, and, when it is quite dry, drop it to the bottom of a glass of clear water, where, if it be right, it will dissolve and crumble, as it were dust, in a very little time, shooting up many sparkles to the surface of the water.’

The 9th Chapter, *upon Plowing*, contains little but extracts from Mr. Tull, and the author * of the new System of Agriculture; for which reason we pass it over.

In order to promote the use of the *new husbandry*, the 10th chapter, (the greatest part of which here follows) treats ‘ *Of the advantage of cultivating annual Plants while they grow, as the Vine and other perennial Plants are cultivated.*’

‘ The earth is generally prepared to fit it for receiving the *seeds* of annual plants, and, some few leguminous plants excepted, all others are left to shift for themselves, till they have yielded that part for which they are cultivated.—But we propose tilling the earth during the growth of *annual* plants, as is done with the vine and other *perennials* in different seasons of the year. For as tillage is of very great service to plants, it is proper to make use of it, when they are in the greatest need of food. Though land be never so well tilled in autumn, it hardens, or saddens in the winter, its particles approach one another, weeds spring up, which rob the useful plants of their nourishment, and at the end of the winter, the ground is in nearly the same condition, as if it had not been plowed at all. Yet it is at this season that plants ought to shoot with the greatest vigour. They consequently, stand more in need of the plow, to destroy weeds, to lay fresh earth to their roots, in the room of that which they have exhausted, to break the particles of the earth anew, to enable the roots to extend themselves, and gather that ample provision of food, of which they at this time stand in the greatest need.—In the *common* husbandry, the whole attention is to provide a great store of nourishment for wheat, at a time when it scarce consumes

* The late celebrated Aaron Hill, Esq; For an ample examination of this work, see Review, Vol. XII. p 57.

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only a few leaves. But, when the first drying heat of the spring, have got as hard as if it had never been abandoned to itself, at a time when to be, assisted by proper culture.—It is as preposterously, as it would be to deal of food, and diminish it gradually.—The great advantage of having it sowed, is universally allowed: not stop at these first preparations; but culture whilst they grow, and must not come to their full maturity.—Some get great strength by being transplanted; when confined in the nursery, they are where they find a new and loose mould. They may be equally benefited by plowing, near them. If any of their roots are displaced, the plant does not suffer by it, because instead of one; and most of the roots are not cut or hurt; they continue to supply the plant with nourishment, till the displaced or broken roots get out of the hold of the earth; and then the plant becomes more vigorous than before: for when a root is broken, several new ones, proper to draw nourishment from the earth. The breaking of a root is multiplying the mouths, or rather the nourishment of plants.—Those who frequently plowings, are afraid of dryness: for they say that the moisture is drawn from a hard earth, than from a soft well stirred by plowing.—It may be true, that the moisture which is in the earth, does not rise so high, if the earth is hard, as when it is in a soft place, it is certain, that that moisture is more useful to plants*.—Secondly, it is known, that well plowed land will more abundantly receive the moisture of rain and dews, than land that is not plowed. The following experiment proves the

wheat are sown in a poor, but well cultivated soil, the ears of the corn will turn yellow in dry weather. If the ground border-

very possibly, be true: but the *reason why* it is so, is not to be ascertained, for the reader's greater satisfaction.

ing upon these rows be plowed deep, in some places near, and in others at a considerable distance from the rows, the corn will recover its verdure first in the places that are nearest to the new plowed ground, and afterwards gradually in the others, according to their distance; which proves that the wheat recovers its verdure, in proportion as its roots reach the loose earth.—In short, stirring the earth about plants while they are growing, is so useful, that in some parts of Berkshire, and in some districts of the Gatinois, they hand-hoe their wheat; and though this operation is expensive, it is affirmed that the crops amply repay all the charge and trouble. How much more profitable [then] would it be if this labour could be done at a less expense? The methods proposed in the following chapter, will shew that it may.

Chap. II. 'General description of the drill and horse-hoeing Husbandry, for the culture of annual Plants.'

Our author refers, for the description of the instruments used in the *new* husbandry, to a subsequent chapter, where they are illustrated by engravings upon copper; and here he only observes that the *drill* (a principal machine in conducting this *new* method of husbandry), is drawn by one, or two horses, forms furrows of what depth, and at what distance is desired, drops into the furrow the exact quantity of seed thought proper, and immediately covers it.—As to the *horse-hoe*, it is only a light kind of plough, to clear off the weeds, and loosen the ground, betwixt the rows of corn, as it grows.—He then examines the following questions, viz. 1. At what *depth* the seed ought to be sown: 2. The *quantity* of seed proper to be sown: and 3. The *distance* at which the *rows* should be sown:—for the sowing in *rows*, is an *essential* point to be regarded in the *new* husbandry: and though the width of the alleys, or spaces between the beds, on which the rows are sown, (three, or four, upon each bed) seems at first sight a considerable objection against the *new* method; yet, we are told, that a proper trial will soon remove this prejudice. For, it is alleged, in favour of the method here recommended, that

'At harvest, it will be found, that most of the *grains* of wheat have produced *twenty* or *thirty* stalks a-piece; whereas, in the *common* husbandry, they seldom exceed *two* or *three*. [So that] if it were possible to distribute those twenty, or thirty stalks, in the alleys, the earth would appear as well covered as when the whole is sown in the usual broad'

‘ broad-cast way. But as the *ears* are likewise *larger*, and
 ‘ filled with *better* grain, it follows, that, the crop is, in fact,
 ‘ *more plentiful*.—In the *common* way of sowing, the earth ap-
 ‘ pears at first sight well covered with plants. But as all
 ‘ these plants cannot find sufficient nourishment, and it is
 ‘ impossible to assist them by culture, many of them perish
 ‘ before they ripen, the greatest part of them remain poor,
 ‘ and stunted, and the seed is almost entirely lost: whereas,
 ‘ by the *new* method, all the plants find sufficient nourish-
 ‘ ment, and being assisted from time to time, by proper cul-
 ‘ ture, become strong and vigorous; insomuch, that I have
 ‘ seen land cultivated in the *common* way, not yield the fifth
 ‘ part of the produce of lands sown and cultivated according
 ‘ to the *new* method.

‘ Besides, when land is sowed according to our method,
 ‘ it is less exhausted than in the common way; or rather, it
 ‘ will be in a condition to supply several crops of wheat,
 ‘ which will become better every year, because the corn is
 ‘ sown in beds made in the middle of the former alleys,
 ‘ where the earth has been thoroughly and deeply plowed.’—

Chap. 12. is upon the subject of *Change of Species*, in Plants.

Chap. 13. treats of the *common Culture of Wheat*, according
 to the *old* method. — *Chap. 14.* gives us rules for the *Culture*

Chap. 16. Of the Distempers of Corn.—Mr. Duhamel is much more distinct in his account of the distempers of corn, than any English writer has hitherto been: and, though they may all, in general, be reduced to *mildew*, *blight*, and *smut*, yet he has distinguished them by several other names, and given us many curious remarks upon each of them.

Chap. 17. Of Steeps.—Various methods of steeping grain, intended to be sown, in different kinds of preparations, as preservatives against distempers, as well as to render the seed more fruitful; were brought very early into use. But as to the efficacy of many pretended secrets for the above purposes, our author greatly doubts it: and judiciously concludes with observing—‘that the surest means of obtaining good crops, is, to have the ground in good condition.’

Chap. 18. Of Weeds.—To prevent the increase of weeds, we are here advised to destroy them before their seed is ripe. But to do this (it is alleged) is not possible in lands plowed the common way; because they grow with the corn, and most of them ripening sooner than the wheat, their seeds sow themselves, and the weeds consequently multiply. But, the surest way to destroy them, is, to continue plowing whilst the corn grows, which can be done only in the *new husbandry*.

Weeds may be distinguished into *four* kinds:

1. Such as have creeping perennial roots.
2. Such as grow in cold wet soils.
3. Such as are of a large succulent body.
4. Such as having small seeds, or that ripening before the corn, sow themselves.—Each of these require different methods, to destroy them.

The *first* kind can only be destroyed by repeated summer fallows, by which their roots are cut, and turned up to be withered by the sun and wind; after which they are dragged out by harrows, and should be burnt. This repeated as often as conveniently may be, can scarcely fail to complete the cure.—*Colts-foot* (a most pernicious weed), which is propagated by the root, may likewise be destroyed by sowing the ground with rye-grass, or any plant which, coming up early in the spring, shadows and smothers it, whereby it dies in a few years.

The *second* are destroyed by draining the earth of its superfluous moisture, and by warming it with lime, ashes, gravel, shelly sea-sand, &c.

The

The *third* are destroyed by cutting them down when in full sap and vigour: for the sudden interruption which this gives to the motion of the sap, causes it to stagnate in the roots, and putrify there.

The *fourth* can be destroyed only by frequent fallows, and constantly cutting, or rather plowing them down before they run to seed.

[*To be concluded in our next.*]

The Life of EDWARD Earl of CLARENDON concluded.

IN our last month's Review, we attended Mr. Hyde to the time of his being elected member for Wotton Bassett, on which occasion he quitted his practice in the law, and solely confined his attention to the business of the house. When we consider his intimate connection, and close correspondence with archbishop Laud at this time, and that he resigned a very extensive and beneficial practice in his profession, to attend on parliament, we cannot hesitate to conclude, that from this moment he formed the ambitious design of raising himself at court, of which his hopes were neither distant or precarious.

considerations, probably, inflamed his zeal for the rights of the church, which he espoused with such warmth and eagerness on a particular occasion, that the King, who had been made acquainted with his services, sent for him, and returned him thanks in the most obliging terms, of grateful condescension †.

Mr. Hyde, nevertheless, lived in great familiarity and intimacy † with the leaders of the opposite party; among whom he had made himself extremely popular, by expressing unusual regard for the ancient laws of the kingdom, and by his endeavours to free the subject from the oppressions of the Marshal's court, which through his means were abolished. But on this occasion it may not be invidious to remark, that in these seeming demonstrations of patriotism, Mr. Hyde did not bring in question any darling point of prerogative, or oppose any favourite measures of the court: on the contrary, he rather rendered himself acceptable to his majesty and the archbishop, as the Earl Marshal at that time was not thought to be well inclined towards the latter, and was moreover supposed to be a friend to the opposition.

It was not long before an incident fell out which rivetted Mr. Hyde in his Majesty's favour, and gave Charles the highest opinion of his abilities. When the disputes between the King and Parliament came to a crisis, the latter presented a very warm and spirited remonstrance, which Mr. Hyde took

posited to his father's counsel. But, indeed, the truth of this anecdote is greatly to be suspected: according to the bishop's account, the discourse passed between the father and son while they were walking in the fields; and the former, having given his advice, immediately dropped down in an apoplexy, of which he died. These circumstances, however, are contradicted by the noble writer's own relation of his father's death; so that there appears to be as little foundation for the fact, as related by the bishop, as there is for his hasty inference from it.

† His Majesty told him: that "He heard from all hands how much he was beholden to him; and that when all his servants in the House of Commons either neglected his service, or could not usefully appear in it, *he took all occasions to do him service*; for which he thought fit to give him his own thanks, and to assure him that he would remember it to his advantage." His Majesty took particular notice of his affection to the Church, for which, he said, "He thanked him more than for all the rest."

† He was so intimate with them, that he, with Mr. Pym, Mr. Hampden, Sir Arthur Haslerig, and two or three more, kept a table upon a common stock.

occasion

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his answer, he tells us, was written in haste, and to discharge his indignation; his friend, Lord Digby, he so highly valued, that he made his Majesty acquainted with it. Mr. Hyde's.

endeavouring to procure an answer, he desired to see Mr. Hyde's performance: it was very suitable, and so expressive of his talents, that it was to be printed. The noble writer tells us, that this incident was drawn up the answer without any design to be made public. He affects likewise, to shew the King's inspection, with great resolution of apologies.

These pretences, it is reasonable to suppose, he drew up the answer in question, and taken notice of, and to shew his zeal in defending the cause he had undertaken, to suppose, that he framed a piece with so much care and labour, and with so much art and subtlety, merely to unburthen his private satisfaction. It is to be presumed, that his farther design in the labour he undertook, was to bring the work to the perusal of Lord Digby, who tells us, himself, the King advised him to do so, in whose report he might be sure the merit of it, seems sufficiently to manifest.

Afterwards, his Majesty conceived such high opinion of his merit in composition, that he ever after employed him on all difficult occasions. All the answers of Parliament, were afterwards presented to his Majesty, to screen him from the censure of the Commons, and to be transcribed them fair with his Majesty's corrections, and the subject was made public, and the subject was made public.

His Majesty's satisfaction with his Majesty, that he was appointed Solicitor General, which he modestly refused, he thought himself unequal to the discharge of, the true reason of his refusal was, that he was not advanced as a *Chancellor*, and the office would not have been attended with the consequence which he was ambitious of ac-

Mr.

Mr. Hyde's familiarity with the King, with Lord Falkland, and with Sir John Colepepper, could not escape the notice of the Parliament, to whom he became so obnoxious, that a design was formed of sending him, with his two last mentioned friends, prisoners to the Tower: but their intentions were prevented by discovery. Mr. Hyde, however, having prevailed on the Lord-Keeper Littleton, to carry the great seal to the King at York, he was immediately suspected to have been the adviser of this measure; which so incensed the Parliament, that they framed an impeachment of high treason against him; of which having notice, and consequently finding that he could be of no service in the House, he repaired to the King at York, pursuant to his Majesty's orders.

Mr. Hyde appears all along to have endeavoured to keep fair with the leaders in the opposition, while, at the same time, he gave his Majesty such private accounts of their proceedings, advised him to such an obstinate adherence to usurped prerogatives, and mixed so much rancour and acrimony in the answers he penned to the Parliament's remonstrances, that he rather contributed to inflame than reconcile the differences between the King and his people.

His Majesty had hitherto affected to conceal his familiarity with Mr. Hyde; but on the latter's arrival at York, the King received him with open and unreserved confidence. Soon after he proposed to appoint him Secretary of State, as the *only man whom he could trust*: such an ascendancy had he gained over his sovereign, by his artful discourses, and plausible writings! He refused the office of Secretary, however, alleging his ignorance in foreign languages, as an excuse. It is probable, nevertheless, that he had other motives for his refusal, as it was an office which, at that time of hurry and danger, required great attendance and application, he might think, perhaps, that he should not be sufficiently at leisure to assist the King with his pen privately; and that he should likewise stand too much exposed to the front of ill fortune. But the post of Chancellor of the Exchequer becoming vacant, he condescended to accept of it, though his friend Sir John Colepepper, would have gladly retained possession of it.

About this time he was knighted, and sworn of the privy-council. He was soon after named, among others, to confer with the commissioners deputed by Parliament, to treat with

with his Majesty concerning peace*. In short, nothing of consequence was conducted without his participation and advice. The blood of his fellow citizens, shed in the civil wars, the unhappy death of his sovereign, the anarchy which followed the dissolution of government, and the tyrannical usurpation which so long after lorded it over the kingdom, too fatally instance the dreadful effects of his pernicious counsels.

Though we cannot accuse him of having been the author of these calamities intentionally, yet they may be justly imputed to him, as the consequences of his inordinate vanity and ambition. His ambodextrous dealings, in making the King privately acquainted with parliamentary proceedings, at the same time that he preserved an intimacy with the leaders of the opposition, were not only altogether incompatible with that frankness and sincerity of nature for which he so *modestly* characterizes himself, but were fatally calculated to irritate his Majesty against the opposite party. Instead of endeavouring to compose differences, he inspired his sovereign with a groundless confidence of subduing opposition by obstinate and violent measures.

The truth is, that he either wanted sagacity to discover the strength of the power he provoked; or he had not virtue enough to decline a contest, which was of most service to himself. He was sensible, that if an accommodation took place, he should be no longer necessary. He vainly imagined, that the force of armed legions was included in his pen. He was seized with the itch of writing, and proud that his sovereign was fond of his productions. This made him so wanton in his compositions, wherein he often appears more desirous of displaying his own talents in controversy, than of doing *real* benefit to the cause he defends. Whoever reads his answers to the remonstrances of Parliament, will find in them a great deal of academical subtlety, ill-timed petulance,

* At this conference his Lordship, then Sir Edward Hyde, would have argued, *that the whole power of the Militia, by the law of England, is in the King.* This, among others, is a proof that he either mistook, or would wilfully have perverted, the ancient laws of this kingdom. Nothing can be clearer than that the power of the Militia was always in the Parliament; and that the King could not call them out without their consent. History affords uninterrupted evidence of this, both before and after the Conquest, some *illegal* commissions of array excepted. Besides, Sir Edward should have known, that where the whole power of the sword is in the Crown, there is an end of Freedom.

and grating asperity; but will discover very little discreet matter, solid reasoning, or conciliating argument. In short, they do not shew a disposition in the writer to close the unhappy breach, but rather an intention to creep through the gap, in his way to power and preferment.

But notwithstanding his advice and assistance was so fatal to his sovereign, and the nation, he nevertheless was continued in the same degree of favour and confidence by Charles the second, with whom he artfully ingratiated himself during the time he was appointed to attend him, and convey him abroad, lest he should share the fate of his unfortunate father. The noble writer himself tells us, that his Majesty treated him with as much affection and confidence as any man, which he continued and improved to the time of his restoration.

At that time he was pleased to appoint him Lord High Chancellor; so that he held an office of the highest dignity and importance, and was moreover privately honoured with the most distinguished trust. The noble writer gives an account of the state and constitution of the King's council at the time of his landing; describes the temper and spirit of that time, the interests and dispositions of the several factions in religion and politics; with the affections, jealousies, and animosities of those who had been always considered as the King's party.

He afterwards relates the particulars of his daughter's marriage with the Duke of York; a circumstance at which the Chancellor was, or affected to be, uncommonly concerned. When the discovery was made to him, he received the information with the utmost degree of rage. He said, "*He had rather that his daughter should be the Duke's whore than his wife.*" A shocking declaration! very inconsistent with that rigid purity, and severe sanctity of manners of which he made such a solemn parade. This was surely carrying courtly complaisance to excess, and making political virtue triumph over moral goodness with a witness. We have read of pagan enthusiasts, who have offered their lives a voluntary sacrifice for the sake of their King and Country; but the victim which the Chancellor was willing to devote, shewed an extravagance of loyalty and patriotism in him, which even a pagan would blush to avow. How unbecoming is it then in a Christian, and one who professed the warmest zeal for religion and morality? How incompatible with the principles of true honour and native dignity of mind, to wish for

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improvident acts of bounty to others :
if the giver is closed, how soon we
been open !

leaving his own history for a while,
the affairs of Ireland and Scotland, from
the ecclesiastical and civil transactions
capital incidents of this time, he men-
tioning the King's marriage with the In-
dian, which he appears to have had no small
share in, that this marriage was unsuccessful,
family discord, is too well known :
history, that the Chancellor's endea-
vours to bring the King and Queen to each other, proved

promotion of Sir Henry Bennet, and
the Chancellor's interest began to de-
cline the King's favour : but was so
displeasure of the Duke of York, by
which James was vehemently bent.
He opposed the Duke for the present, of the
attempt.

He then proceeds to apologize for his share
in that importance, which was concluded
on the sale of Dunkirk. Here, not-
withstanding himself to have been against parting
with it, he publicly acquiesced in, but has left
no specious and plausible reasons for the
sale, that it was sold a very good bar-
gain, he does not take notice of a single ar-
gument himself or others, against this measure,
nor himself to have been averse to it. There
is a manifest dissimulation in a proceeding of this
kind, not by what name to distinguish it.

It was adviseable to sell Dunkirk or not,
a good bargain or a bad one, the principal
question, viz. whether the King had a *right*
to sell it, that the King cannot sell the jewels
of the Crown, he can dispose of any part of his

our last, page 26.

The House of Commons thought it of import-
ance to sell Dunkirk, for in the first Convention after
the Revolution, they presented a bill up to the House of Peers for an-
ne the Crown.

dominions.

dominions. He is the Protector, not the Proprietor, of his kingdoms. His trust extends over the whole; his private interest over a very small part. Some, indeed, may make a distinction between territories gained by descent, and those acquired by conquest. From the uninterrupted practice of monarchs, who alternately barter the fruits of victory to purchase the blessings of peace; they may conclude, that the power of the sovereign is absolute over his acquired, if not over his hereditary dominions. But as the security and welfare of the people are the only just grounds of war, as conquests are gained at the expence of their blood and treasure, all acquisitions ought, therefore, to be for their benefit, and should not be disposed of without their consent. Kings, being solely invested with the executive part of government, have the right of making peace; but when it is to be *purchased*, or procured by *exchange*, they who pay the price, or are interested in the possessions bartered, ought to be consulted in the bargain. In those days, however, the rights of the people were little understood, and faintly defended: and, of all others, the noble writer seems to have been least disposed to be the champion of the public.

His Lordship, on the contrary, prejudiced by the unwarrantable licentiousness of the people in the late reign, which, by the bye, he helped to inflame, biased moreover by his attachment to the Crown, and swayed by his inordinate love of power, took all opportunities to advise the restriction of parliamentary privileges, and the abridgment of public Freedom. He recommended it to the Lords, to restrain, what he calls the encroachments of the Commons: he as earnestly persuaded the Lords to abandon their own privileges: he advised the King, either to forbid all persons, by proclamation, from resorting to coffee-houses; or else to employ spies who might betray their conversation. He opposed the bill for liberty of conscience: and lastly, declared himself violently against the bill for inspecting public accounts, which he styles a *new encroachment* without bottom. Strange! that it should be deemed an encroachment in *them*, to desire the privilege of seeing how the public money is applied, which *they* grant for the public use.

The truth is, that the Chancellor's extraordinary zeal for the Crown, served to colour his concern for ministerial influence. We learn from his own confession, that his Lordship and the Treasurer were entrusted with the conduct of affairs in Parliament. They conferred every day with some select persons, concerning such measures as they deemed necessary

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they assigned under-parts to other
disposed to concur in their desires:
in the modern phrase, *managed the*
authority received some diminution
ts, who were obtruded upon them;
not willing that the power of the mi-
farther restrained by the extension of

now us to pursue the noble writer
g particulars of his history. He
airs of Ireland; gives an account
gh treason preferred against him by
of his refusal to seal the Canary mer-
had satisfied the city. He likewise
which were used to undermine him in
icking his voice, gestures, and gra-
to make him the subject of ridicule:
e pictures of the leading men in the
nong whom Sir Harry Bennet, (af-
and Mr. William Coventry, were
latter he thus characterizes.

ry was a sullen, ill-natured, proud
ad no limits, nor could be contained
ere very good, if he had not thought
ther man's; and he had diligence
n of good parts are too often with-
quickly to have at least credit and
Duke; and he was without those
much in request, and which make
ness, and the trust that cannot be

in the House of Commons from
liament, with very much reputa-
e spake pertinently, and was always
heard; and was one of those with
rusted by the King, in conducting
house, consulted very frequently;
ed equally upon his advice, as upon
d much more experience, which he
y to ignorant and dull men, and
ould see and determine at a little
to persuade and engage men to do
it, than consider what themselves
o did not think himself to be enough
valued

' valued and relied upon, and only to be made use of to the
 ' celebrating the designs and contrivance of other men, with-
 ' out being signal in the managery, which he aspired to be.
 ' Nor did any man envy him the province, if he could, in-
 ' deed have governed it, and that others, who had more use-
 ' ful talents, would have been ruled by him. However, be-
 ' ing a man who naturally loved faction and contradiction,
 ' he often made experiments how far he could prevail in the
 ' House, by declining the method that was prescribed, and
 ' proposing somewhat to the House that was either beside or
 ' contrary to it, and which the others would not oppose, be-
 ' lieving, in regard of his relation, that he had received newer
 ' directions : and then if it succeeded well (as sometimes it
 ' did), he had argument enough to censure and inveigh against
 ' the Chancellor, for having taken so ill measures of the tem-
 ' per and affections of the House ; for he did not dissemble
 ' in his private conversation (though his outward carriage
 ' was very fair) that he had no kindness for him, which in
 ' gratitude he ought to have had ; nor had he any thing to
 ' complain of from him, but that he wished well, and did
 ' all he could to defend and support a very-worthy person,
 ' who had deserved very well from the King, against whom
 ' he manifested a great and causeless animosity, and desired
 ' to oppress for his own profit, of which he had an immo-
 ' derate appetite.'

His Lordship has obliged us with a very circumstantial de-
 tail of the rise and progress of the Dutch war, in which he
 rescues the Duke of York's character from an imputation of
 backwardness, and stigmatizes his favourite and Secretary
 Mr. Coventry, as guilty of most glaring misconduct and cor-
 ruption in the management of the navy. All the offices, he
 says, which belonged to the ships, to the navy, to the yards,
 to the whole admiralty, except the three superior officers,
 were supplied by Mr. Coventry, who, by the advice of Sir
 William Penn, who was solely trusted by him in the brokerage,
 conferred them upon those who would give most money, not
 considering any honest seaman, who had continued in the
 King's service, or suffered long imprisonment for him. Be-
 sides many other irreparable inconveniences and mischiefs
 which resulted from this corruption and choice, one, he ob-
 serves, grew quickly visible and notorious, in the stealing and
 embezzeling all manner of things out of the ships, even when
 they were in service.

In the third volume, the noble writer gives an account of
 the rupture between the French and English, with the unsuc-

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withdraw the Dutch from the French
circumstances of Lord Sandwich's
occasioned his dismissal. He likewise
for that nobleman, whose removal
very particular description of the Fire
how seriously the King was affect-
and what measures were used by his
good disposition it produced in him.
cribes the violent consternation occa-
sioned by the attempts of the Dutch
atatham, which will remain a lasting

his steady friend the Lord Treasurer,
it declined apace: but notwithstand-
ing, he assures us that he had the
honour, to remonstrate with
his wrong way of life. While he was
at Arlington, on the subject of the King's
affairs came in, and asked them what they
thought the Chancellor answered, " That
honestly and truly, and was not sorry for
it. And the other looking with a very
sorrowful countenance, he proceeded and said, " that they
thought his Majesty, and, as they did frequently,
unhappy life he lived, both with re-
spect to his health, by the excess of pleasures which
he enjoyed, was indeed without the true de-
light; and in respect to his government,
neglected, and of which the kingdom
it could not be long before he felt the
weight, that the people were well prepared and
ready; but if they found that he either
did not command, their temper would
be unruly, and he would find less obedience in
them necessary for his affairs: and that it
was very visible, that he had already lost very
much of the affection and reverence the nation had for

this was the subject they two were dis-
cussing to his Majesty entered; and that it is the
wish of all those of his Council with whom
he conversed did every day enlarge, when they
were in grief of heart, and even with tears;
that some of them did, with that duty
represent to his Majesty their own sense,
" and

“ and the sense his good subjects had, of his condition of
 “ living, both with reference to God, who had wrought
 “ such miracles for him, and expected some proportionable
 “ return; and with reference to his people, who were in
 “ the highest discontent. He doubted all men did not dis-
 “ charge their duty this way; and some had confessed to
 “ him, *that they durst not do it lest they might offend him, which*
 “ he had assured them often *that they would not do, having had*
 “ *so often experience himself of his goodness in that respect*; and
 “ that he had the rather taken this opportunity to make this
 “ representation to him in the presence of another, which he
 “ had never used to do:” and concluded “ with beseeching
 “ his Majesty to believe that which he had often said to him,
 “ *That no Prince could be more miserable, nor could have more*
 “ *reason to fear his own ruin, than he who hath no servants who*
 “ *dare contradict him in his opinions, or advise him against his*
 “ *inclinations how natural soever.*”

The King, he tells us, heard these remonstrances with great patience: but Lord Arlington, instead of seconding what had been said, turned some expressions the Chancellor had used into raillery, and diverted his Majesty from further serious reflections.

The storm now began to rise which made a wreck of the Chancellor's greatness. Sir William Coventry incensed the Members of the House of Commons against him, and in conjunction with the King's favourite Lady, Lord Arlington, and one May, accomplished his overthrow. The first open intimation he received of the disgrace which afterwards befell him, was a message he received from the King, by the Duke of York, desiring him to resign: his Majesty having received intelligence, that the Parliament intended to impeach him. The Chancellor being unwilling to resign, a warrant at length came under the sign manual, demanding the great seal, which being delivered to the King in his closet, Mr. May fell on his knees, and kissed the King's hand, telling him, “ He was now King, which he had never been before.”

His Lordship now thought that the storm had been over: but it did not end here. He was impeached of high treason by Mr. Seymour, and thereupon advised by the King* to

* From his Lordship's account, the King was favourably inclined to him, and concerned at the impeachment; but if we credit History, on the contrary, his Majesty gave Sir John Finch positive orders to promote it; and rebuked Sir Stephen Fox for voting against it.

withdraw;

withdraw; which he delayed till his Majesty sent his positive orders to him for that purpose; whereupon he unwillingly quitted the kingdom. He landed at Calais, and received orders from the French King, to leave France instantly: he represented his bad state of health, which confined him to his bed, of a dangerous illness; but the French Court being under negotiation with his enemies at home, determined to drive him out of the kingdom. During his absence, a bill of banishment passed against him; and he was under the greatest dilemma, not knowing where to fly for refuge, being apprehensive of the same ill treatment in other kingdoms. The French court, however, finding that their intrigues in England were not likely to succeed, altered their behaviour towards the Chancellor, and permitted him to reside in that kingdom. Upon this permission he bent his course towards Avignon; and in his way thither was violently abused, and narrowly escaped being murdered, by some English seamen. At length he removed to Montpellier, where he received great civilities, and enjoyed perfect tranquility of mind. Here he wrote a vindication of himself, in which he answered the several articles of the charge against him. In this banishment his Lordship ended his life; and from his fate we may learn, that ministerial power, which depends on the caprice of a Prince, or the support of a Junto, is of all tenures the most precarious.

Having gone through the most material circumstances of his Lordship's History, which in many parts is unpardonably minute and narrative; we must observe, upon the whole, that the particulars he relates of his conduct, do by no means justify the following account of his own character, which is, perhaps, the most extraordinary one that ever man drew of himself.

‘He had,’ he modestly acknowledges, ‘great infirmities; which, by a providential mercy, were seasonably restrained from growing into vices, at least into any that were habitual. He had ambition enough to keep him from being satisfied with his own condition, and to raise his spirit to great designs of raising himself; but not to transport him to endeavour it by any crooked and indirect means. He was never suspected to flatter the greatest men; or in the least degree to dissemble his own opinions, or thoughts, how ingrateful soever it often proved; and even an affected defect in, and contempt of those two useful qualities cost him dear afterwards. He indulged his palate very much, and took even some delight in eating and drinking well; but

but without any approach to luxury; and, in truth, rather discoursed like an Epicure, than was one; having spent much time in the eating hours, with the Earl of Dorset, the Lord Conway, and the Lord Lumly, men who excelled in gratifying their appetites. He had a fancy sharp, and luxuriant; but so carefully cultivated, and strictly guarded, that he never was heard to speak a loose or a profane word; which he imputed to the chastity of the persons where his conversation usually was; where that rank sort of wit was religiously detested; and a little discountenance would quickly root those unfavourable weeds out of all discourses where persons of honour are present.

He concludes with extolling the generosity, goodness, and justice of his own nature. Affirms his integrity to have ever been without blemish, and believed to be above temptation. Such is his Lordship's account of his own character; and so easy it is for men to impose upon themselves! It is too common for us to mistake an attachment to self-interest, for an adherence to principles. This seems to have been the case with the noble writer. His principles did not direct, but were guided by, his fortune. They did not lead him to adopt the measures of the court, but the early notice which archbishop Laud, and afterwards the King, took of him, contributed to form and confirm him in his principles. Pride, vanity, and ambition seem to have been predominant in his nature. The luxuriance of his fancy, of which he boasts, seems to have been an overbalance for the weight of his judgment. He was rather brilliant than solid; and his knowledge was extremely confined in some things of which he might blush to have been ignorant: insomuch that he himself confesses, that he did not know where *Sheerness* was. Upon the most candid view of his political capacity, his system seems to have been narrow and contracted. He was for governing at home by violent measures, and for crouching under indignities abroad. In short, his politics were not of that extensive nature, which comprehend the good of the community in general, but were confined to the sole purposes of enlarging the prerogative, and thereby aggrandizing dependants on the Crown, at the expence of the welfare and independence of their fellow subjects.

LETTER to the

of the MONTHLY REVIEW.

view, a Letter from one Mr. A.B. who seems at your account of my *Residual Analysis*. at first, feigns a sort of a sneer at his own comiums you were pleased to bestow on that by way of ridicule, or burlesque but, less of a sneer, that no body will view what you have said, he presently ceases endeavouring to be so, to his indignation, proceeds to condemn, the title of my little essay, because several things are explained so fully as might be expected in a

Mr. A. B's pretended true state of the case, of the *Residual Analysis*. several marks of candour. He very unfairly considers my specimen only, but as the whole of what I have said. His censure is, indeed, so ill grounded, that, I take any notice of it; yet I cannot forbear animadversions thereupon, which you will see in your next Review.

The title of *Residual Analysis* is no more than a reference to Isaac Newton's method of Differences*, by Dr. Brook Taylor, Mr. Cotes, and Mr. Barrow. It would induce him to assert such a notorious falsehood, who is conversant in Mathematics, and has the common sense to be sensible, that there is no more likeness between *Analysis* and the said method of Differences, than between the method of computation taught by the General Method (as it is called,) than between the method of Fluxions and the said method of Differences. Must I impute this strange and unjustifiable ignorance, or dissimulation? or both?—No, I will not. Pray, Gentlemen, desire him to recollect, that Newton's, I will venture to say, is the only method published, that does not admit such extraneous quantities as composed of infinitely small parts, or quantities, as being infinitely less than certain quantities, as being infinitely less than the quantities admitted in *Analysis*, no principles are admitted but such as are received in Algebra and Geometry: where we perform such things as have not before admitting new principles; and as the me-

thod of Differences (which is treated of by these Gentlemen) is more than the drawing curves through a number of points, or the areas of curves, and the summation and inter-

thod of proceeding, in the application thereof, is, for the most part, new; I have ventured to call it a *new Branch of the Algebraic Art*; and, I am persuaded, the candid and judicious will allow it to be such, whatever they may think of it, as to perspicuity and elegance.

Upon my declaring, that I think the method of Fluxions is not the most natural method of resolving many problems to which it is usually applied;—Mr. A. B. remarks, that I should have given some examples to prove the assertion; which, he says, I could not do—is not this an unaccountable oversight in him? or, what is it?—I have given two examples; one of which is the investigation of the Binomial Theorem, (which you, Gentlemen, allow is more naturally investigated by the Residual Analysis than by Fluxions,) and the other is, the assigning the value of the fraction, or quotient

$$\frac{\sqrt{2r} \cdot x - x^2 - \sqrt{1x}}{1 - \sqrt{rx}}, \text{ when } x \text{ is equal to } r; \text{ which, I presume, the}$$

most strenuous advocate for Fluxions will not say is so naturally determined by that method, as by the Residual Analysis: for can it be thought natural to bring motion into consideration in resolving a problem purely algebraical?—I could have given many more examples, had I not studied to be brief. Nay, perhaps, some other articles in my essay are not improper examples to prove such assertion. For, if it be true, as I presume it is, that the principles borrowed from the doctrine of Motion, with a view to improve the algebraic art, are not the genuine and proper principles of that art; it will follow, that in the investigation of geometrical and physical propositions by means of algebraic processes, the Residual Analysis, which is founded entirely on the *anciently received* principles of Algebra, is more properly applicable than the method of Fluxions, which is founded on those borrowed principles.

Mr. A. B. exults vastly at having discovered, that the theorem which enables us to perform certain operations in the Residual Analysis, may be obtained from one which Mr. Mac Laurin has given in his Algebra.—I acknowledge it may; and that a theorem similar to Mr. Mac Laurin's is to be found in Mr. Simpson's Algebra: yet still may mine be a new one.—It follows from Division, (as any one who is but very little acquainted with Algebra may perceive) that

$$\frac{a^r - b^r}{a - b} = a^{r-1} + a^{r-2}b + a^{r-3}b^2 \quad (r), \text{ } r \text{ being an Integer;}$$

which is an old, and well-known theorem. From whence, by writing a^m and b^m , instead of a and b respectively, we have

$$\frac{a^m - b^m}{a - b} = a^{m-1} + a^{m-2}b + a^{m-3}b^2 \quad (r) \text{ being an Integer;}$$

which agrees with Mr. Simpson's theorem. And hence, by substituting $\frac{a}{b}$ instead of r , we get

$$a^{m-1} - b^{m-1}$$

$$\frac{a^n - b^n}{a - b} = a^{n-1} + a^{n-2}b + a^{n-3}b^2 + \dots + a^{n-m}b^{m-1} + a^{n-m-1}b^m \left(\frac{n}{m}\right), \quad \frac{n}{m} \text{ being an Integer}^*$$

ger^{*}; which agrees with Mr. Mac Laurin's theorem, tho' not expressed exactly in the same manner. Each of these theorems results from a bare division; or each may be obtained from the other, by only altering the Exponents, as above. My theorem † is very different from these, it cannot be so obtained: it is true, it may be deduced from either of them, by taking a few steps, and making a certain substitution; but the process necessary for that purpose, tho' easy enough, is, I conceive, much less obvious than the method of obtaining either of the theorems above specified. My theorem im-

mediately gives the quotient of $a^{\frac{m}{n}} - b^{\frac{m}{n}}$ divided by $a - b$, in finite terms, when m and n are any integers; (which quotient is frequently required in the Residual Analysis;) but such quotient cannot be immediately assigned by either of those other theorems, alter the Exponents how you please. Mine, therefore, being essentially different from those, and not taken notice of in any book of Algebra that I know of, may, I presume, be called a new one. Add to this, I had mine by me, and had investigated several theorems by means thereof, before I saw either Mr. Simpson's or Mr. Mac Laurin's. However, had even my theorem been inserted in every book of Algebra, without applying it as I have done, the Residual Analysis would nevertheless have been a new invention; for, in that Analysis, the principal thing is not the discovering that obvious theorem, but the contriving to bring it into use.

I have said in my essay, that there are quantities of various kinds, which we cannot conceive to be generated by motion:—To this our Critic objects; calls them quantities of my own creating; and says, "Mathematicians have hitherto known of no others than the continued and discontinued."—I grant, that quantities are either continued or discontinued; yet, (to name no more,) are not weight, density, and tension, quantities of various kinds? and can they be conceived to be generated by motion?

The Letter-Writer asks what I mean by *Algebraic Quantities*; and says, such quantities were never heard of before: and, not considering, that, in a new method of computation, new terms, &c. may

* Mr. A. B. says, "It is plain that n must be a whole number;" but that is a mistake, for n may be a fraction as well as m .

$$\dagger \frac{a^{\frac{m}{n}} - b^{\frac{m}{n}}}{a - b} = a^{\frac{m}{n} - 1} \times \frac{1 + \frac{b}{a} + \frac{b^2}{a^2} + \dots + \frac{b^{m-1}}{a^{m-1}}}{1 + \frac{b}{a} + \frac{b^2}{a^2} + \dots + \frac{b^{m-1}}{a^{m-1}}} \left(\frac{n}{m}\right), \quad m \text{ and } n$$

being Integers,

be unavoidable, (witness the new terms and characters in the method of Fluxions) he objects to *prime number, function, &c.* as terms never heard of before.—Alas! how egregiously does he betray his ignorance! ridiculous enough, indeed! to set up for a Critic in Algebra, and never heard of Algebraic Quantities, and the term Function!—I am under no apprehensions, that the opinion of such a Critic can have any weight with the public: therefore, to the supposed faults he has accused me of, with respect to my method of proceeding in the investigation of propositions, I shall not give myself the trouble to say any thing.

Walton, near Peterborough,
July 14th, 1759.

I am, Gentlemen,
Your most humble Servant,
J. LANDEN.

MONTHLY CATALOGUE.

For AUGUST, 1759.

MISCELLANEOUS.

Art. 1. *A Discourse delivered in the Theatre at Oxford, in the Senate-house at Cambridge, and at Spring-Garden in London, by Thomas Sheridan, M. A. Being introductory to his Course of Lectures on Elocution and the English Language.* 8vo. 1s, Millar.

WE find very little in this Discourse either to applaud or censure: it being mere declamation, calculated to recommend the study of oratory,—under so able a professor as it is insinuated Mr. Sheridan would prove to be, if placed in either University, and encouraged by a handsome salary. Mr. Sheridan talks much of the evils attending our neglect and disuse of elocution. and the great good that would follow the cultivation of its study and practice. He does not, however, point these out very clearly: and, indeed, while we admit the force of oratory, and know that its business is rather to inflame the passions than inform the judgment; to persuade rather than to convince; the art of eloquence, however essential to the character of a polite and learned nation, will be made alternately the political instrument of good and evil, according as its professors and adepts are actuated by good or evil purposes.

Art. 2. *The Doctrine and Practices of the Jesuits. Containing their Grounds, and a Detection of their secret Designs, and bloody Projects. In a Letter to the Editor, from a Member of the English College of Secular Priests at Lisbon.* 8vo. 1s. Dilly.

We have no persuasion that this is really a Letter from an English secular at *Lisbon*, but rather look upon it as the pious fraud of some zealous Protestant Writer at home, whose intention is to inform us of the 'institutions, doctrines, progress, and practices of the Jesuits; and which,' he says, 'will serve to throw a light upon their part in this late conspiracy; [the attempt on the life of his Portuguese Majesty] 'to give those who are not well acquainted with the religious institutions in the Church of Rome, a proper hint to know how to distinguish a member of this order from all others, and to caution every station and degree of mankind, to avoid a *Jesuit*, as the poison, the pest, and destruction of individuals, societies, and governments.' Page 6.

Art. 3. *An Account of the Methods used to describe Lines on Dr. Halley's Chart of the tetraqueous Globe; shewing the variation of the Magnetic Needle about the Year 1756, in all the known Seas; their application and use in correcting the Longitude at Sea; with some occasional Observations relating thereto.* By William Mountaine, and James Dodson, Fellows of the Royal Society. Mount and Page.

The chart, of which this little pamphlet gives some account, was originally constructed by the celebrated Dr. Halley; and is, perhaps, one of the most useful discoveries, that has hitherto been made in the practical part of navigation: and therefore, we were surprized to find the ingenious gentlemen, who have re-constructed this chart, complaining, "That it has never returned its first charge." This is, indeed, poor encouragement for those who undertake such laborious tasks, for the good of the public. Its utility is allowed by all; and yet it seems very few have brought it into practice. Surely, a person must have little regard for his reputation, his fortune, his life, who shall undertake to conduct a ship through the pathless ocean to some distant coast, without taking with him a chart, which may prove of the greatest service in his voyage.

It is well known to all, who have made observations on the magnetical variation, that its mutation is remarkably irregular in different parts of the world; and consequently, the only method of constructing a variation chart, is by collecting a large number of observations made by artists in their voyages, and transferring them to the chart. This is the method these gentleman pursued, and the reader may form some idea of the pains they must have taken, from the following account of the materials they were favoured with, and the number of journals they perused for this purpose.

'The honourable the Commissioners of the Navy,' say they, 'obliged us with an order of free access to all their masters log-books and journals.

'The Directors of the honourable the East-India Company, indulged us with the like privilege.

'The Committee of the honourable Hudson's-Company, gave us a set of observations made in the tracks of their trade, and tabulated by some of their captains.

• Dr.

‘ Dr. James Bradley, Regius professor of Astronomy, and F. R. S. favoured us with several observations made at the royal observatory at Greenwich.

‘ John Hyde, Esq; F. R. S. communicated a set of useful observations, extracted from two journals, kept on board the Triton and Britannia East-Indiamen.

‘ A correct journal kept on board the Delaware East-Indiaman, was handed to us by a gentleman unknown.

‘ Capt. George Snow, furnished a considerable number of observations, made with great care and accuracy by himself, in several successive voyages to, and from Barbadoes and Virginia, together with several remarks upon the subject.

‘ Mr. Mungo Murray, author of a Treatise on Ship-building, presented us with several observations taken on board the Prince Edward and Chesterfield Indiamen, and his Majesty’s ship the Neptune.

‘ All which assistance is gratefully acknowledged.

‘ Among the journals which we examined, it was found,

‘ That some contained no observations of the variation.

‘ That in some wherein such observations were found, no account of difference of longitude was kept.

‘ That few contained observations made near at home (as supposing the variation there generally known) in any harbour, or even within sight of land.

‘ That, where an account of the difference of longitude was kept, several instances have been observed in journals of identical voyages, wherein the ship’s place, at the same time, has been differently determined; And,

‘ Some journals kept on board ships in the same fleet, have differed more considerably.

‘ Observations, therefore, of the variation, made under any of the above disadvantages (however serviceable they might have been) were rejected; a considerable number occurring, which were made by those, whose accounts were as correct as the practice of navigation will permit.

‘ But the difference of longitude made between two ports, by different ships, or by the same ship in different voyages, frequently disagreed with each other, and with the chart.

‘ Therefore, in order to apply observations made under such circumstances, we were obliged to reduce the difference of longitude by account, to the standard of the chart; for instance, let us suppose a ship’s journal makes the difference of longitude from the west-end of Madeira to Barbadoes, to be 44 deg. 44 min. and that according to the chart, it is but 40 deg. 40 min. since it cannot be granted, that the error of 4 deg. 4 min. can arise at once; it will therefore be more rational to suppose it diffused through the whole voyage; and then to rectify it, there must be a decrease of one degree in eleven; now if an observation of the variation was made, when according to account, the ship had made 30 deg. 48 min. difference of longitude from Madeira; if the eleventh

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(48 min.) be taken therefrom, the remainder will be the difference of longitude from the chart; and if thereto (18 deg. 0 min.) the difference between London and the west-end of Madeira (46 deg. 0 min.) will be the longitude of the place according to the graduation of the chart. The chart is graduated only at the equator, but in two places, and those 230 deg. and 270 deg. we were obliged to make use of an instrument of graduations, in order to fix the place of

a rectangular plane table, just big enough to hold the chart, of longitude, and as many of latitude, as would be wanted screws, to keep a piece of the chart fast in its place; on the frame of this table, from 0 deg. to 90 deg. were graduated and numbered also those of longitude; now if the table be moved, so as to pass over the latitude of the place, and a protracting pin be moved along the frame, and there stuck into the table, it points to the place on the chart; which place was marked with the number of degrees of variation there

Observations made near the same time, being on the chart, enabled us to approve of some of the observations as they were supported or not, by comparing them with the lines of variation, and thence to draw lines representing the

the lines described on the chart, that have been mentioned as that above-mentioned; but these differ from the others, by being dotted, or having

and to give us an account of the use of this instrument, and the applause it received from Don Ulloa, a Spanish gentleman, whose voyage to South America, our readers will find in the Vol. of the Review, p. 286.

to re-construct the lines of variation on the chart, is incumbent on all persons who have opportunities of making observations on the variation of the needle, and are serviceable to the public, not to omit them, but to make them with accuracy. The mariners are to be diligent in these observations, and therefore it is necessary to be assiduous in the performance: and in order to this method, pointed out by our authors de-

persons in every considerable ship, who are to be diligent in these observations; suppose so many of them as can be summoned by the command, and required to give an account of the place and time of the observation; when, should it happen (as it has happened) that any two or more of them disagree therein

therein, let their quotations from the log-board, their allowance for variation, leeway, currents, swells, indraughts, &c. nay, even their computations be compared; and from that comparison, by agreement of persons appointed, let such a latitude and longitude, as shall seem most reasonable, be fixed for the ship's place, at that time, and entered in a book kept for that purpose (which might be called, not the captains, lieutenants, &c. but the ships journal), with the particulars of all the allowances made in the calculation thereof, and the most material occurrences; especially observations of the variation, made as often as may be, particularly near or upon the shore; of the latitudes, and longitudes of places, made also on shore; and of the direction and velocity of currents, &c.

When a ship comes into port, let the difference of longitude between the place sailed from, and the port arrived at, according to every particular man's account, as well as by the ship's journal, be entered therein.

Where several ships sail together, suppose the admiral, or commodore, was to summon all the captains as often as weather, &c. will permit, and in this meeting that all the particular ships journals were produced and compared; in order therefrom, to form a fleet's journal, in the same manner as before.

Suppose again, that these ships and fleets journals, and all other accounts relating to this subject that should come to hand by this, or any other more convenient and practicable method that may be hit upon, were examined at proper periods, by persons appointed for that purpose; might not more accurate charts be made from them, than any extant? might not the variation, currents, &c. be so far accounted for in most parts of the world, as to render the business of navigation much less uncertain and hazardous than at present; and would not such a knowledge of the variation as has been observed before, even practically determine the longitude at sea?

We cannot conclude this article, without wishing that the ingenious Mr. Mountaine (the other gentleman, Mr. Dodson, being since dead), may meet with better success in this edition, than in the last; as it will not only be an encouragement to learning and assiduity, but prove that our mariners know how to value a useful invention.

Art. 4. The genuine Remains in Verse and Prose, of Mr Samuel Butler, Author of Hudibras. Published from the original Manuscripts, formerly in the possession of William Longueville, Esq; With Notes by R. Thyer, Keeper of the Public Library at Manchester. 8vo. 2 vols. 10s. Tonson.

There is no doubt but the pieces here published, are the authentic productions of the same pen to which we owe the celebrated *Hudibras*. Mr. Thyer has sufficiently established this point, both in his proposal for printing these pieces by subscription, and in his preface to the present edition.

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a little volume, of which several editions
The Posthumous Works of Mr. Samuel
pieces contained in that collection, we
were not of Mr. Butler's writing; and ac-
on are to be found in Mr. Taver's edition.
es, consists chiefly of poetical pieces; in
r's peculiar burlesque humour, is a suffi-
vidence wanting. of their authenticity.
are in such miserable doggerel, and on the
uctions, that it is to be feared the author's
their public appearance. It has been well

*to praise they would have got,
in what they direct; &c.*

ublishes a deceased author's blotted papers,
same thing, such writings as he himself
bmit to public inspection, may occasion
author's memory. Mr. Thyer indeed,
remains were finished with the utmost ac-
ed for the press: pity that none but such
e fear, they are highly disgraced by keep-

admired Hudibras, the author, frequently
in a strange discordant manner: though we
has any where, in that poem, *finned* so
time and iactre, and we may add, even
these pieces. In short he seems, as his
n, to have been often guilty of what he
others, where he says,

*ite in rhyme still make
the other's sake;
and one for rhyme,
at one time.*

Hud.

ver, of which the second volume chiefly
led characters *, are more worthy of their

For though there is a tiresome sameness
his characters, yet they are in general
expressed, and shew the writer's great ac-
on and books †. In a word, with all his
: and had he lived and wrote in these more
accuracy of composition, and neatness of
ted to than they were in Butler's days,
nfive reading, and his uncommon spirit,
dered him the delight and ornament of

, as Mr. Thyer observes, was a species of wit,
of the last century.

volume, are about fifty pages of *Thoughts upon Anti-*
in very sensible and striking observations on many
rated by the editor's notes; of which, a com-
n the whole of these remains.

Ant.

Art. 5. *A Catalogue of the Harleian Collection of Manuscripts, purchased by Authority of Parliament, for the use of the Public; and preserved in the British Museum. Published by Order of the Trustees. Folio. 2 vol. 2l. 10s. in sheets. Davis and Reymers.*

This prodigious Catalogue was drawn up, as the prefixed advertisement informs us, at different times, and by different persons. It was begun in 1708, by Mr. Wanley, Librarian to Robert and Edward, successively Earls of Oxford; and it appears from several entries in various parts of his manuscript work, that he was employed in this laborious composition till his death, in 1726. About the year 1733, the learned Mr. Casley, keeper of the Cottonian library took up this useful work, where Mr. Wanley left off; and he laboured in this mine of literary curiosities for the space of three years. In June 1741, died Edward Earl of Oxford, the great enlarger of this collection; and soon after, his Lordship's Trustees ordered the catalogue to be taken up a third time, by Mr. Hooker, the present deputy-keeper of the records in the tower; who, in less than two years compleated it as far as N^o 7355: and what remained has been lately added by the librarians belonging to this particular department of the British Museum. Here, then, at a vast expence of time and toil, is compleated, a kind of Review-Catalogue, or what the French call a *Catalogue Raisonné*, of SEVEN THOUSAND SIX HUNDRED and EIGHTEEN manuscripts, relating chiefly to the history and antiquities of Great Britain. Many of them are indeed of a private nature, and of no value to the public; others are of a religious kind; not a few relate to heraldry; and some are of the poetical class: but Envy herself must own, that amidst such a prodigious mass of writings, a great number of really curious and truly important papers are here treasured up.—Such as were, indeed, worthy the noble collectors, and deserving the munificence of a parliamentary purchase. These manuscripts are now become the property of the public, and are always ready for any person's inspection, conformably to the rules and regulations lately published: See Review for February last, p. 187.—We could with pleasure, have entered on a more particular account of this noble catalogue; but are powerfully withheld, by a circumstance that will as effectually deter most others, from any deep research into these volumes: we mean, the want of an *Index*. Without this assistance, the Catalogue is of little use, as a person might hunt in vain, for any particular manuscript, through these two large volumes, perhaps as long as the learned compilers were in compleating their arduous task. Almost equally terrifying too, would be that of the Reviewer, who should be hardy enough to undertake the perusal of the whole: but that, we are persuaded, none of our readers are so unreasonable as to expect; especially, while we are destitute of the necessary clue, to guide us to what is most worthy their notice. This material deficiency, however, we have the pleasure to inform the public, will be supplied, as we learn from the advertisement prefixed to the first volume of this catalogue; and which we have already quoted. The words of the advertisement

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to be wished that the present publication, being by an *index*; but as that will necessarily take time, the Trustees judged it proper, to publish of so useful and desirable a work, until it is completed; which, together with a preface, will be a convenient expedition.'—And when it appears, it is expected to be further informed concerning the

the Spanish Armada, which had been sent for the Invasion and Conquest of England, in the Year 1588, came upon the English, containing the true and most particular Description of its Ships, Land Forces, Murthered, of the Land Forces raised, as well as the Queen Elizabeth, &c.—Concluding, with the Defeat of that mighty Armada, which is prefixed a Map of the Beacons. 4to. 2s. 6d.—Dodley.

of the ever memorable Spanish Invasion, as the English historians. yet the author of the *keys* of their accounts are chargeable with errors, which are corrected and supplied in this work, of which is to shew; I. The disposition of the army, in that alarming crisis. II. The measures for the defence of the realm. III. The measures taken by the loyal nobility, gentry, and people, in putting these measures in execution; and the success as intended.'—As to the Lists, which are given of this publication, they seem to be very correct.

Farce. 8vo. 1s. Davis and Reymers, of the invasion (of late so prevalent in this country). As a farce, it might, with a little improvement, be for the stage: but having made its appearance too late for the author to think of getting it into the press, by his preface not to have given over all

Antidote against the Poison of popular Censorship, or of a Letter from a noble Lord to a nobleman, relative to the Case of a certain Right. 8vo. 6d. Burd.

to excuse for the supposed misbehaviour of the government. It does not become us to anticipate an affair which will shortly be determined by examination. All that we can say at present

sent, is, that the General's apologist is a very incompetent advocate, and that his arguments betray the cause he means to defend. The principal circumstance he urges in excuse of the General is, that the disagreement between him, and the Commander in Chief, may have induced the latter to have offered him unmerited insult; and that a just sense of the dignity of the nation, may have been the occasion of the former's forbearing to do, what, in his opinion, was detrimental to it.

This, in the judgment of every man of common sense, must appear to be a very sorry justification. We all know that an inferior officer has no right to forbear doing, what he is ordered to perform. We all know, likewise, that the hour of action is not a time to assert the dignity of the nation, against any one—but the *Enemy*.

Art. 9. *The Conduct of a noble Lord scrutinized.—By a Volunteer, who was near his Person from the 28th of July, to the 2d of August, 1759.* 8vo. 1s. Fuller.

The intention of this pamphlet, is directly contrary to that of the foregoing one. As that justifies, this arraigns, the conduct of the noble Commander. It must be allowed, however, that the accuser is still more impotent than the vindicator. The charge against the General, is stated without any perspicuity, or precision: the writer's reasoning on the supposed facts is without force, and his stile is without energy.

Instances of public misconduct in eminent personages, always afford room for numerous publications, both for and against the delinquents: and in such cases, they who appear earliest, are sometimes least to be depended on. However, the pamphlet before us is so incoherent, and inconclusive, that it can occasion no prepossession, either in favour, or to the prejudice of the commander. It is a harmless composition, which will neither provoke spleen, nor raise indignation.

Art. 10. *A Letter to a late noble Commander of the British Forces in Germany.* 8vo. 1s. Griffiths.

Pathetically expostulates with the late Commander of our Forces in Germany, on his behaviour at the glorious battle of Thornhausen, fought on the 1st of August last. But though the language of this pamphlet is spirited, there is no scurrility in it: though the author is keen, he is candid; and writes like a gentleman. Nor does his pamphlet consist entirely of declamation; for, *en passant*, he takes proper notice of, and thoroughly refutes, certain lame apologies which have appeared in the unfortunate Commander's defence.

Art. 11. *New Military Instructions for the Militia. Containing, 1. Directions for the Officer and Soldier. 2. The new Manual Exercise, with an Explanation of every Motion. 3. Platoon Exercise with Evolutions.* 8vo. 6d. Fuller.

LY CATALOGUE.

of the Families of the Scottish Nobility; their Marriages, Issue, Descents; the Posts of Office they hold in the Government; their Arms, Coats of Arms, &c. To which are added, a List of all Members who have served in Parliament since the Union; a List of those who have been made Knights of the Order of the Bath; of that Order; an Account of the Antiquities of Scotland; of the Regalia, &c. of that Kingdom; the principal Officers of State in Scotland; the Precedence, &c. and an Index of the Names, specifying the time of their respective Creations; the Titles of their eldest Sons. Salmon. 12mo. 3s. Owen.

Families of the present Irish Nobility; their Marriages, Issue, Descents, and immediate Ancestors; the Posts of Office they hold in the Government; their Seats, and chief Seats. With an Index, specifying their respective Creations, and Summons to Parliament, Precedence, &c. By Mr. Salmon.

Together with the *second* edition, just published, of the *English Nobility*, by the same author, which was mentioned in our Review, Vol. IV. It seems, to exhibit a complete, though not a full Peerage of Great Britain and Ireland, as each reader as desire to see a full account of the Nobility from their original, to the present time, will find it with satisfaction, by consulting *Collins's Peerage of Ireland*, and *Crawford's Peerage of Great Britain*, as it goes, with the addition of the *Scotch Peerage*.—But if only a general account be wanted, what more particular one, of the present time, Salmon's three volumes may be very suffi-

Works of Mr. Philip Massinger, compiled, and all the various editions collated, with Notes critical and explanatory, by the Rev. Mr. D. Dell. 11. 4s. Dell.

Persons are ignorant, who or what this Massinger was, which we may safely take for granted; and it is the necessity of our saying much more of his works. Had he possessed more of the world, known. Suffice it therefore, if we only say, that he was a writer of many plays, long since forgotten; and that he wrote a Comedy, entitled, *A new Way to pay old Debts*; which, if it were the work of Garrick; whose merit gives importance to every thing he touches,

that

that this edition of his works, is even unworthy the little repute in which Massinger may be still held, by some readers.

Art. 14. *The Abecedarian, or Philosophic Comment upon the English Alphabet.* Setting forth the Absurdities in the present Custom of Spelling, the Superfluity of Letters in Words, and the great Confusion that their ill Names, and double Meanings are of to all Learners. With modest Proposals for a Reformation of the Alphabet, adapting special Characters for that Purpose, as being the only Means practicable whereby to render the same distinct, uniform, and universal. Also, a Word to the Reader, shewing the Indignity of ill Habits in Lecturers, pointing out to them the Beauties and Excellency of graceful and fine Reading. Likewise a Syllableum, or Universal Reading Table, for Beginners, calculated after the present Use, for the Way of all Schools throughout the kingdom. Together with a Discourse on the Word, or A-Tau, tetragrammatical, preceding those Tables. By John Yeomans, School-master in Five-Fields-Row, Chelsea. 8vo. 1s. 6d. Coote.

The author of this work acquaints us, that he is a school-master, at Chelsea. If he has published this piece, however, with intent to add to the number of his pupils, we wish he may not be disappointed. But men are not always to be known by their writings. Our author may (for ought that we know to the contrary, except from his book) be a very good practical school-master, however ridiculous the figure he makes in his theoretical project may seem.

But to give our Readers some idea of the design and execution of this very extraordinary work—It is a scheme to new model, or rather to form entirely anew, the English language: our author's capacity for which great undertaking, he himself assures us of, in the following terms.

' The knowlege of sounds have been my constant diligence for
' several years, both at home and in a voyage to the Levant: and I
' had an uncommon talent to that art; inasmuch as when any one
' spoke, my ear ran straitway through every accent and syllable of
' their tongue; always listening to Nature's voice in the brute crea-
' tion, copying the feathered songsters artless notes, the travellies
' of a drum,, the key of a bell, and even the least nick that chafed
' a sound; and I have often thought, that had I lived in the days of
' old, when the tools of talk were but jejunely discovered, in the
' time of our unbegotten sire, or high-top Babel's preposterous anar-
' chy, I should have made a very considerable progress, both in in-
' venting the first, and also in regulating the later confounded idiom.
' I am not a foreigner to the present manner of sounding our letters,
' and the uncertain rules of prosody; for I could much facilitate the
' art of reading and spelling, from the judgment I have in the total
' defects of it, and that with much less pains and time (and with
' fewer *Nota Benes*) than has been expended heretofore: but it too
' much

nity! smelling the most sensible perfumes; knowing all things, intuitive of all things, and all in all with God himself. The plain signification of *word*, *verd*, or *green*, or *verb*, is perennial or durability; being of *virtue* or *worth-ue*, or *worth*, of the family of *vir*'s and *vir*'s, man's name. or the *NAM*; and nothing but what is virgin virtuous can be manly, or is worthy of that venerable and divine appellation; but differently, is vicious, unnatural, unworthy, ungodly. None, for this cause, should open their lips unwordily; forasmuch as the very word itself is *wordy* or *words*. And the holy scripture saith exactly to this effect: *Let all who name the name of Christ depart from iniquity*. Nevertheless, should there be no sound heard at all from the lips, or corporeal tongue, or man's own self be apprehensive by letters, yet in secret whisperings the heart pronounces, and the will and spirit do utter within, amazing languages.'

Amazing language, indeed! What a will or spirit that must be which dictated such to our author!

The reader will, doubtless, by this time, think we have displayed very suspicious marks of our author's being *non compos*; and therefore very incapable to draw up the best plan, that ever was, or ever can be projected, for the improvement and establishment of the English language. According to his own request, therefore, and on his own terms, we consign him and his proposals to be cancelled, and his name and honour to be buried in the dust.

Art. 15. *A Scheme for speedily raising a Sum of Money sufficient to defray the Expence of building a Stone Bridge at Black Friars; humbly offered to the Consideration of the Right Hon. the Lord Mayor, the worshipful the Aldermen, and the Inhabitants of the City of London. With some Observations on Mr. Whiston's Scheme, shewing, that the Adoption thereof will be a great Burthen to the Citizens. To which is added, a Postscript, containing the Proposal of a Common Council-man lately deceased, for raising the Sum wanted, by an easy and voluntary Subscription of the Mayor, Aldermen, Clergy, Gentry, and Inhabitants of London. By a Liveryman. 8vo. 1s. Pottinger.*

POLITICAL.

Art. 16. *A Defence of the Letter from the Dutcheß of M——h in the Shades, to the Great Man. In Answer to the Monitor's two Papers of the 23d and 30th of June, 1759. 8vo. 1s. Hooper.*

In the first article of our Catalogue for June last, we censured this writer's former production, which likewise fell under the yet more severe censure of the Monitor: who warmly undertook the vindication of our present ministry and measures, against the invidious attacks of this malignant personator of a departed old woman. For us, we shall neither trouble ourselves or our readers with the particular

AILY CATALOGUE.

ng fully satisfied that the wheels of the Bri-
 continue to run in the track that is marked out
 ed by matters of more consequence than a
 the spawn of personal malice, or private

POETICAL.

iy, *addressed to Richard Tyrrell, Esq;*
 ol. 1s. Cooper.

, but very paraphrastic, versification of
 shuffles, or rather of its first seven verses;
 of metaphor, and with some air even of an
 rtray' all the bodily decays, all the depre-
 ortal part of man. The Paraphrazer is not
 general, though his feeble verse limps too
 indeed, if that consideration may justify or

sease bring to the tomb——
 ence denies to spread.

pt what necessarily results from the pathetic
 leans very plainly and frequently on Pope,
 rs but once. By the last distich of the fol-
 paraphrase, it should have been wrote while
 which being many years since, must make
 iving, an old man. This might naturally
 while it apologizes for his languid execu-
 the decay of the faculties, corresponding
 to be the ordinary consequence of age.

glimm'ring beam no longer dart
 o th' unconscious heart,
 wings shall cease to fly,
 bries drop, its phantoms die,
 e vibrate to the languid lay,
 plodded pages melt away :
 ooping, science charm no more,
 ts their former strength deplore.
 wisdom dotage shall prevail,
 usancy the man assail.

Marlbro's sword, *Hibernia's* wit,
 albrug, *S-m-rs*, once a *P--t* :
 all our brightest honors fly,
 erton's, as a Peasant's eye.

same time, as a proper specimen of our
 sification : but we confess we are at a loss to
 tself, or from the author's manner of treat-
 being addressed to the very gallant Richard
 ander of the Buckingham, and at present
 moral purpose is evident enough, both
 of the poem ; but to make the address of

it to Capt. Tyrrel consistent, or even colourable, there should have been one generous effort at least, on his intrepid behaviour in the West-Indies, which must have warmed even the frozen age of poetic genius, where there had been any. The author might have justly affirmed, that his patron preferred being nobly prodigal of his life and strength in the service, and for the honour, of his country, to a dastardly expectation of having them gradually sapped by the slow approaches of time and weakness. But as nothing like a transition of this sort, is hinted throughout the essay, we can only ask, What had the brave and manly Tyrrel to do with Age, or decrepit age with Tyrrel? It was not thus the poet, whom the present writer habitually regards, addressed any one of his ethic epistles to any of his noble friends. The subject had constantly some evident relation to their characters; yet this author's conclusion of his piece, seems intended for a resemblance of Pope's manner, of which it is a very humble and languid imitation.

Art. 18. *The Art of preserving. A Poem. Humbly inscribed to the Confectioner in Chief of the B--t-sh C-u-l--y.* fol. 1s. Burd.

This is a tragi-comic piece, which, in the first part, somewhat wittily, but rather indecently, ridicules a late Commander in Germany, for a supposed failure in duty. Towards the latter end, the Muse puts on the buffin, in which she struts but awkwardly.

Art. 19. *A Tragi-comic Dialogue, between the Ghost of an A---l and the Substance of a G---l; shewing the difference between a Chop and a Pop.* By an Antigallican. 4to. 6. A Moore, near St. Paul's.

Introduces, in an equal and frequently sorry doggrel, the ghost of the late Admiral Byng, to announce to L---d G---: S---le, a fate similar to that of him the said Admiral: the chief difference lying only between shooting and beheading.

M E D I C A L.

Art. 20. *The general State of Education in the Universities: With a particular View to the philosophic and medical Education: Set forth in an Epistle, inscribed to the Rev. Dr. HALES, Clerk of the Closet to her Royal Highness the Princess of Wales, being introductory to Essays on the Blood.* By Richard Davies, M. D. late Fellow of Queen's College in Cambridge. 8vo. 1s. Cooper.

The Writer of this Epistle has prudently bespoken the public attention and favour on this occasion, by the very respectable name of the great philosopher and excellent man to whom it is addressed. Having complained in his Exordium of the public indignities to which the regular profession of Medicine is exposed, by the multitude of Quack Advertisements, and even by the royal sanction of sundry
Nostrums

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there seems too much reason to apprehend (proceeds on such occasions) he proceeds on with the conduct and policy of our University terms: for after admitting the decency, or collegiate discipline in many points, such as chapel and public meals, &c. to that of former times, *scilicet*, the custom of lending money and fortune to them) he complains, that universities are solely applied to the Line of descent number of professorships is wanting to success.

tion required to the Thirty-nine Articles, only to the lower degrees in Music, Law, Divinity, too illiberal a bondage, and even a conscientious Liberty. He dislikes the fellows of Colleges are under, of entering, and their swearing, in some Colleges, that take them. He considers the restraint of laws, to certain Schools and Counties; and as claims of kindred in some Colleges; as and calling for amendment. Such amendment give a College or University a different (adding, if such a one there be) as he no other letters in their Candidates, education; no other virtues but those of good attachment to their parties, whether in Church

pointed out the principal defects which he in seminaries of learning; tho' he thinks it the reformation of them to the Legislature, the information may suggest what only public proceeds to propose the proper remedies for though he thinks his own College, in several as he judges that the best, with which he perhaps an equal knowledge of the rest might a little better of their conduct and polity as to the remedies, he would have the colleges relieved from the necessity of endowments have Fellowships expire about the tenth year of Arts Degree. We find the Doctor himself late Fellow, is expired, whether by age, or declining Orders, is not material: political policy allowed him still to hold it, that have rendered him less inflexible on this as it may, Dr. Davies says, page 33, 'Two endowed Fellowships may be coalesced into a single one, to be succeeded to by a free election. Public Lecturers and Professors in some art or science permitted to marry, to reside at large in the country, to make profit of their lectures. Many ingenuities will naturally fall into this way of life, possibly

‘like as it will be honourable.’—And possibly among many others, for he does not propose less than fifty for each University, our ingenious author himself might condescend to adorn one Professorship, when thus modelled and seasoned exactly to his taste. The Masters of Colleges, however, as Masters, are to be self-denying in this respect, and to be incapable of enjoying Professorships, tho’ furnished with a power to impel and regulate the whole;—which incapacity, or exclusion, perhaps, may not be to the taste of these Masters.

After these proposed regulations, and specifying those branches of Physic which have no appointments for Teachers of them, our author gradually subsides into a brief introduction of his proposed Essays on the Blood, the first of which, we are told in a Postscript, is now in the press. But we are fearful, we may have already exceeded the bounds which the dainty Dr. Davies has prescribed to us, and to all periodical Writers and Compilers on this occasion, not to abstract any part of his *mental Property* on this subject, without his express permission, which, not having petitioned for, we cannot have obtained. But to make him some amends for this small, yet unlicensed invasion of it, by our difference to one part of his injunction, we have carefully declined, and shall decline, translating the least part or abstract of it into any dead or living language; having at a small expence indeed, taken a few precautions to prevent a transfusion of it into the Abyssinian; and this partly lest these exotic Christians, who have been thought of the Greek Church, should receive any assurances of the bad polity and defective administration of our English Universities. In the mean time, as the Doctor’s ordinance does not expressly prohibit us, or any of his readers, to form some idea or judgment of his performance, which, having purchased it, we are legally entitled to judge of, we declare, we think his pamphlet not void of merit, nor free from exception: containing some just and reasonable reflections, and being sometimes rather declamatory than argumentative. His excessive anxiety to preserve his important Property in this work inviolate, we must think somewhat inconsistent with his own idea of a compleat Physician, (in which it was very natural for him to give a glance at home) one requisite of which, he informs us, ‘is to be actuated rather by the honour of the profession than the meaner views of private interest.’ And in fact, we can inform the Doctor, from considerable experience, that no monthly abstract of a valuable work, on any interesting or truly entertaining subject, was ever known to contract, tho’ it has often extended, the sale of it. The authors of first, or even second-rate, performances, have very rarely had occasion to complain of the diminution of their property, from our abstracts or reports of them.

As to the stile and language of the present pamphlet, it is considerably superior to those of a former letter, addressed to a very eminent physician in town, and subscribed only with the initials of our present author’s name: to whom, indeed, that letter was generally ascribed. The present epistle is not without good matter, and generally expressed with sense and propriety; though there is something in the mein and manner of it, very pregnant with the writer’s proper importance, and high self-estimation. This may in some degree result

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tion, that a person who, by name, profession any number, or body of men, of no character, ought himself to be in possession of one. Manifest and allowed abilities should signify; and a most amiable exercise of them, to procure authority and influence. Perhaps, more persuasive on the present interesting subject (had we supposed some possible improvement in our universities) than the venerable gentleman who has so judiciously addressed this present is not a little happy in his correspondence, by responding: and we hope, that all things whatever real defects, and of effecting there may be among those mentioned and will heartily concur in redressing and effecting serving the community, from whatever injury be furnished.

CLE SERMONS.

Religion and Learning considered; preached at Westmoreland, Chancellor, and the University of Mary's, on Ascension Sunday, July 8th, 1759. By D. D. Fellow of All Souls college. 6d. Richardson.

Essays of Christianity;—before the Earl of Oxford, and the University of Oxford, at St. John's, July 8, 1759. By Timothy Neve, D. D. One of his Majesty's Preachers at Whitehall. 4s. 6d. Richardson.

On real and nominal Christians considered;—from Matt. x. 35, 36. By H. Venn, D. D. Queen's College Cambridge. 8vo. 6d. Richardson.

Brought to Light through the Gospel; or the Foundation of our future Hopes:—at Huntingdon, by the Rev. Mr. Archdeacon Jenner, May 17th, A. M. Rector of Cherryorton, Hants, at Stoke Hall, Cambridge. 4to. 6d. Ware.

; or the universal Advantage that Gospel-Preaching has to the Civil Society. Delivered to a Protestant Dissenting Society, at St. John's Hall, June 24, 1759. By Caleb Fleming, D. D. 8vo. 6d. Henderfon.

at Maidstone, Kent. By Edward Edwards, D. D. 8vo. 6d. Payne.

Mourner's Relief:—On the Death of the Rev. Mr. Atterbury, at Daventry, July 23, 1759. By C. Atherton, D. D. 8vo. 6d. Richardson.

will be resumed in our next; having been interrupted this past, only on account of the indisposition of the author.

T H E

MONTHLY REVIEW,

For SEPTEMBER, 1759:

Conjunct Expeditions: Or, Expeditions that have been carried on jointly by the Fleet and Army, with a Commentary on a Litteral War. By Thomas More Molyneux, Esq; 8vo. 7s. 6d. Doddsley.

THERE needs no argument to prove that the kind of war which is the subject of this volume, claims the peculiar attention of our British cheifstains; as it is that only, in which we can avail ourselves of our indisputable superiority: every attempt, therefore, to illucidate and improve our system of invasion is undoubtedly commendable. How far the author before us hath succeeded in his design will appear in the course of our examination. In a short preface to the *candid* reader, he apologizes for his book making its *publick* entry in *so imperfect a dress*, alleging, ‘the shortness of time allotted for the performance of so large a work, as well as the novelty of the subject.’ He has, indeed, very ingeniously, taken care in the preface, effectually to undeceive those who might expect elegance, or accuracy of composition; for the very apology itself is hardly intelligible. However, the importance of the subject, the amazing discoveries contained in this volume, and their unspeakable consequence to this nation, at this *critical conjuncture of affairs*, will, we make no doubt, be amply sufficient to excuse a few faults, that may perchance have slipped the ra-

Conjunct Expeditions.

with the future glory of his country, and the consequences of his singular capacity.

no less than four hundred and fifty-into two parts; the first contains conjunct expeditions that have been in this kingdom, from that of Julius

The account of those to the end of taken from Campbell's Naval History, as suffered that writer to speak his is, consequently, entertaining, and by readers. The expeditions of the author, we compiled from general sources. The second part of this rare commentary on a * littoral war. ' We in the preface, with the strictest up- to adhere to our principal design, an impartial account of the expedi- the work; that our readers may themselves of the nature, as well as of the present method pursued to tion. It is natural to suppose, by the expeditions first before them, they of making a truer decision on the is, as well as the new system which on to our superiors) offered in the call a commentary on a littoral

will excuse our transcribing any of is nothing original; but we cannot without declaring our disagreement with ism on the construction of the flat- first used in the expedition against by the late Duke of Marlborough. se respects (says Mr. Molyneux), of the fleet; it was constructed to and being all of a size, they con- (this is the very language of the vo sails and was full of benches; made along the whole length of the little ones branching to the right ribs, with little benches also round ten rowers on each side. Between

the learned author kindly informs the ing of the 4th chap. part 2.

' every

‘ every rower and the edge of the boat, sat a musketeer to defend him ; by which method each was deprived of the liberty necessary in his occupation, that a few soldiers on the sides might be in a position to fire *very bad*, the rowers were obliged only to paddle. The contrivance of this piece of mechanism seemed, as if one main aim had been, to render it as difficult as possible for the soldiers, when they reached the shore, to get out of it : during which *performance*, the oars being tied with cordage, sloped down the outside of the boat like the fins of a fish ; which, was the ingenious part of the construction. Each boat when freighted to the utmost, contained seventy soldiers, besides the twenty rowers.’

In justice to him who gave the model of these boats, we must infer that Mr. Molyneux never saw them, or, at least that he did not conceive their use. He supposes, that the soldier, seated between the rower and the *edge* (as he styles it), of the boat, is placed there to defend the man at the oar. Now, we beg leave to assure Mr. Molyneux, that he is mistaken in this supposition ; the boats in question never having been designed to land troops in the face of an enemy, sufficiently powerful to dispute our dis-embarkation : this musketeer, therefore, was never intended to fire either *bad*, or *good*, so long as he continued in the boat. We must also inform him, that this said musketeer did not, in the least, impede the stroke of the oar, and that the soldiers *performed* the *performance* of stepping out of the boat with very great facility. We do not speak this from what we have heard, but from experience and observation.—But we will detain our impatient readers no longer, from the principal part of a work, which promises things of such importance to the honour and glory of our country.

In the first chapter of the second part, the author proposes to discover his ‘ thoughts and inventions,’ resulting from the ignorance and stupidity of our forefathers ; and to reduce this ‘ amphibious kind of warfare, to some safe regular system—the conducting of a military naval, littoral enterprise never having been rightly pursued.’ To this end, he first gives us the following lists of our several expeditions, since the reign of Queen Elizabeth. But before we transcribe them, we must inform the reader, that by *Great Expeditions* he is to understand those in which at least four thousand soldiers, or marines, were employed ; and by *Small Expeditions*, all under that number.

x's Conjunct Expeditions.

tions that have miscarried since Queen
ELIZABETH.

Pondicherry,	—	—	1
Algiers, James the First's reign,			4
Hispaniola, Martinico, Quebec, } Carthage, Cuba, and Panama, }			5
Against the Dutch,	—	—	2
Madiz,	—	—	2
Alamos	—	—	1
Rochelle, and the Isle of Rhee,	—		4
Duke of Leinster's Expedition,	—		1
rest,	—	—	1
Against Dunkirk,	—	—	1
Boulon,	—	—	1
Durley and Byng's Expedition,	—		1
Port l' Orient,	—	—	1
Rochfort,	—	—	1
St. Maloe,	—	—	1
			<hr/> 27

Conjunct Expeditions that have miscarried
in the reign of Queen ELIZABETH.

At Algiers,	—	—	1
Quebec,	—	—	1
Acacia,	—	—	2
Carthage,	—	—	1
Goa, and Petit Goave,	—	—	1
Guinea on the Coast of Carracas,	—	—	1
Porto Cavallo,	—	—	1
Jago de Cuba,	—	—	1
NORWAY, } Bergen,	—	—	1
FRANCE, } Cette,	—	—	1
			<hr/> Total 11
			<hr/> Great 27
			Small 11
			<hr/> Total miscarried, 38

A List

MOLYNEUX's Conjoint Expeditions.

189

A List of the great Conjoint Expeditions that have succeeded since Queen ELIZABETH.

NORTH AMERICA <i>and the</i> WEST-INDIES.	{	Jamaica,	—	—	1		
		Cape Breton,	—	—	1		
EUROPE.	{	HOLLAND.	Brandaris in the Isle of Schilling,			1	
		SPAIN.	Vigo,	—	—	2	
		FRANCE.	{	St. Maloe,	—	—	1
			{	Cherburg,	—	—	1
					<hr/>	Total	7

A List of the small Conjoint Expeditions, that have succeeded since Queen ELIZABETH.

AFRICA.	{	Santa Cruz, in the Isle of Teneriff,	—	—	1	
		Tunis,	—	—	1	
		Algiers,	—	—	5	
		Senegal,	—	—	1	
		Tripoli,	—	—	1	
NORTH AMERICA and the WEST-INDIES.	{	St. Christopher's	—	—	2	
		Isle of Tobago,	—	—	1	
		Petit Goave,	—	—	1	
		Porto Bello,	—	—	1	
		Fort Louis, Hispaniola,	—	—	1	
		Port Royal,	—	—	2	
EUROPE.	{	SPAIN and her Islands.	Barcelona,	—	—	2
			Gibraltar,	—	—	1
			Ostend,	—	—	1
			Sardinia,	—	—	1
			Minorca,	—	—	1
					23	
					Great 7	
					Small 23	
					Total succeeded, 30	
					Total miscarried, 38	

From these lists the author makes the following observations, which are not undeserving the attention of the publick.
 ' Out of the thirty-eight expeditions which miscarried, it
 O 3 ' appears,

Conjunct Expeditions.

only were small, and twenty-seven
es are to be drawn from this? Why,
war is not reduced to a perfection
an even chance, whether we shall
ing proves this imperfection more,
numbering our successes; and our
of the small enterprizes, than great.
dom known how, to proportion our
e size of the object. We have scarce
inction in regard to our numbers,
aments destined for different parts
ica, America, and Europe; as be-
lands and the American continent;
nd European continent. The con-
een, we have succeeded oftner in
; oftner in America than Europe;
n islands, than on the American con-
European islands, than on the con-
ner on any part of Europe where
ade, than on the coast of France.’
that ‘we have failed in almost all
several of them, the miscarriage has
having not a sufficient number of
and men upon an American island,
eight thousand upon the continent
ay say than twelve: that coast ought
th less than twice eight thousand,
another eight thousand to that num-
then be admitted, we have no reason
of fifteen conjunct expeditions to the
an two were successful. The author,
er produced several instances of our
erstanding, in the management of
ceeds in the second, to remind our
rovisions and precautions on which
reat measure depend. In the third
isplay his new plan of operation,
uce our method of dis-embarkation
r.’ He purposes to land three re-
pats to be regimentally distinguished
visible marks, and that each boat
sub-division, besides a certain num-
e to be employed in managing the
chapter, he contrives another kind
artillery rangers: they are intend-
and are to carry two pieces of can-
non,

non, one at each end, of different dimensions. The fifth chapter explains and exemplifies their vast utility. In the sixth, we are favoured with the author's method of attacking a fort, or battery, with his floating artillery, and of scaling the walls of a town situated on a river. He then proposes a new method of employing our cavalry. He disapproves the number of light horse employed on these occasions, and would have in their place, a less number of dragoons, which should occasionally draw the artillery. In the seventh and last chapter, he teaches us how to retreat with an enemy at our heels; but here he has advanced nothing that is not known to every General of common capacity. It is impossible to prescribe positive rules, in this difficult part of the art of war, as the necessity of every operation must arise from immediate circumstances.

Our author's principal design in this new system, is to fix the soldiers in their boats, in such a manner, as to give them the proper use of their arms, so that they may be able to land in defiance of an opposition from the enemy. For this purpose, the front rank is to be seated, that the other two may fire over them; but his whole fabric will inevitably fall to the ground, if it should be proved imprudent ever to attempt to land, where the enemy are prepared to receive you: and this we really believe will be found to be the opinion of those who are best qualified to judge of these matters; especially, when we consider, that there is nothing so easy as to find places for disembarkation entirely unguarded, on so extensive a coast as that of France. We are also of opinion, that a wise general, having made a descent with a small army on the coast of a powerful nation, will take care to finish his operations before the enemy can have had time to assemble a sufficient force to obstruct his retreat. If the conductors of our last shameful expedition, had been endowed with common understanding, the unfortunate affair of St. Cas would never have happened. It is not to be supposed that we should make any attempt upon the French coast, without certain information of the number of troops in, or near, the place we aim at. We should then land a sufficient force to keep these troops at a distance; and should retire before a superior army could possibly be assembled. If we act upon any other principles against France, we deserve to suffer for our ignorance and folly. This then being the case, Mr. Molyneux's book is of no use to any body, and he will, like many other well meaning men, be mortified with having done his country less service than he imagined.

Were we to follow our natural inclination, we should here close our account of this volume; but, lest we should be accused of carelessness, or ignorance, we must, in justice to our reputation, declare the language and stile of this performance to be extremely poor, and frequently ungrammatical. In many instances, the author does not seem acquainted with the idiom of our language, and he is, throughout the whole, beyond conception, prolix and tedious. We must also add, that there is scarce a single paragraph that does not afford examples of false pointing. Mr. Molyneux may be a very honest gentleman, and a brave soldier, for any thing we know to the contrary; but he is really a bad writer.

DUHAMEL's *Husbandry* concluded. See our last Month's Review.

PART II. of this work, consists of a prodigious number of *experiments and Reflections relative to the NEW HUSBANDRY*. As this method of relating the success of different experiments, made at different places, and by many different persons, seems the most likely to determine the true value of both the *old* and *new* husbandry; we cannot help recommending *this part* of the work before us, to the particular attention of all lovers of agriculture: and, as a specimen, shall present our readers with the *first* Section of the *first* Chapter, which contains *Experiments on Wheat*, made at *Denainvilliers* and *Acou*, in the year 1750.

Mr. Duhamel begins his account of the advantages of the *new* husbandry, with experiments made on small pieces of land. The two first, he mentions, were made with great care, one under his own eyes, at his brother's estate called *Denainvilliers*, and the other under the eyes of his neighbour, *M. de St. Hilaire*, at *Acou*.

‘ The more easily to compare the produce of the *new* husbandry with that of the *old*, says he, I shall here take the extent of two arpents; each, containing an hundred perches, and the perch twenty-two feet.— The two arpents lay in the same field, and were plowed as usual for wheat. They were divided into two equal parts, by a furrow, so that the quality of the soil in each was perfectly alike.— One of these arpents was sowed in the common way, with ten bushels of dry grain, weighing two hundred and ten pounds, which, after being steeped, and sprinkled with lime,

lime, filled twelve bushels, and weighed two hundred and fifty-two * pounds.—The other arpent was sowed with the drill-plough, in the following manner: first, a border of two feet was left unsowed; then three rows of wheat were sowed in a bed two feet wide: after which, another space four feet wide was left unsowed. This space we call the *alley*. The beds, of three rows of wheat each, and the alleys, were thus continued alternately till the whole was finished.—As the grains of wheat were sowed in the rows at the distance of four, five, or six inches from each other, two bushels, or forty-two pounds of wheat steeped and limed, were more than sufficient to sow this arpent; by which a saving was already made of ten bushels, or two hundred and forty † pounds of wheat, which would have been used in the common husbandry.—This arpent was sowed so thin, that during the winter, and the beginning of the spring, it had more the appearance of ground only plowed, than of a field which had been sowed; whereas the other was green as a meadow.—In the spring, we visited the rows, and pulled up the plants where they grew too thick, so as to leave, at least, four inches distance between each. The alleys were first stirred with the horse-hoe.—The horse-hoeing had a wonderful effect: the wheat became of a deep green, pushed forth large blades, and branched greatly; so that by the middle of May, the earth between the rows was quite covered, and the wheat was higher than that of the other arpent, which, in comparison of this, was of a yellowish green. When the wheat of the rows began to spindle, it was almost as high again as the other. The alleys then received their second hoeing.—We plucked up at this time some of the most thriving plants of the wheat sowed in the common way, and found that each grain had produced no more than two, three, and very rarely four stalks capable of yielding ears. Many grains had even produced but one stalk, of which, numbers were very weak, and seemed choaked by the rest.—Each grain of wheat in the rows, on the contrary produced eight, twelve, fifteen, or twenty stalks, almost

* In the book, the printer has here put only *fifty-two* pounds:—plainly a *typographical* mistake.

† Thus it stands in the book: but should be *two hundred and ten* pounds only. to make it agree with the former calculations.—Our author himself also expressly tells us, at the end of this Sect. p. 117. that he ‘*computed the weight of a bushel of wheat at twenty-one pounds*:’—and $10 \times 21 = 210$.

AMEL's Husbandry.

able to produce large ears.—The way was in full ear, before one ap- in which, nevertheless, the wheat of a deep green.—As soon as the as in ear, it was horse-hoed a third growing taller as the ears appeared. grain formed extremely well: but when great heats came on, which and prevented its farther increase, life have been considerable.—The have been more plentiful, had it not y heat: yet, contrary to our expect- not parched; but proved larger and of the other arpent.

owed at Acou, as at Denainvilliers: eated in the same manner; the pro- owed in both ways was alike; and s accelerated too much the ripening ws, at Acou, as at Denainvilliers.

Experiment at Denainvilliers.

was plowed and sowed in the com- ry well dunged; and the other, which ing to the *new* husbandry, had re- This should make some difference t us compare them.

was cultivated according to the *new* two hundred and eighty-four sheaves: and seventy-six. It is proper to ob- ty of fodder was not in proportion to s; because the straw which grew in longer than that of the other arpent. in rows, yielded seventy bushels of ther yielded ninety-eight bushels of the field which was cultivated in the d twenty-eight bushels more than the e remembered, that only *two* bushels yed to sow the *rows*; whereas *twelve* sow the *other* arpent. *Ten* bushels ducted from the produce of this *last*, ed that of the *rows* only by *eighteen* e of *dunging* an arpent, is equal to shels of wheat when it bears a mid- eady, brings the produce of the ar- at *least* to an equality with that of the
“ other

other arpent, But a considerable advantage of the *new* husbandry, yet remains to be considered.—The value of the produce of an arpent in the *common* way, can, in *three* years, be only equal to the value of one crop of wheat, and one third of a crop; because, a crop of oats is reckoned equal to but *one third* of a crop of wheat: therefore, the produce of *three* years will be only one hundred and thirty bushels, and two thirds †; whereas the arpent, cultivated according to the *new* husbandry, will yield *three* crops of wheat, which, supposing them equal to that of the first year, will amount to two hundred and ten bushels in the same space of time. The *increase* is thus *one third* greater, besides the *saving* of dung.

Result of the Experiment at Acou.

‘ In this experiment, *both* the arpents were *dunged*; as well that cultivated in the *old*, as that in the *new* way §.

‘ The arpent cultivated in the *new* way produced one hundred and fifty bushels.—The arpent cultivated in the *old* way produced one hundred and thirty-three bushels, and one third.—Thus the produce of the former, exceeded that of the latter by sixteen bushels, and two thirds; which make a clear gain of *one-eighth*: to this must be added, eight or ten bushels saved in the seed: the profit will then amount to twenty-four bushels, and two thirds. On calculating the produce of the two arpents for *three* years, it will be found that the arpent cultivated in the *old* way, will yield but one hundred and seventy-seven bushels, and seven-ninths; whereas the arpent cultivated in the *new* method, will produce in *three* years four hundred and fifty bushels. Thus, besides the saving of the seeds [seed] for oats, there will be in *three* years a *clear* profit of two hundred and seventy-two bushels, and two-ninths. A vast advantage in favour of the *new* husbandry!’

In the *second* Chapter of this *second* Part, we meet with many sensible experiments, related in a clear and convincing man-

† This calculation *supposes* the ground to be *fallowed* one year in three, in the *common* way; which is not, however, always necessary.

§ By the turn of expression here made use of one would imagine, that, in the former experiment at Denainvilliers, the arpent cultivated in the *new* way had been *dunged*, and not that in the *old*; whereas just the *reverse* was really the case.

ner,

new Husbandry.

benefits of the *new* husbandry, above
they are too numerous, as well as too
great. We cannot, however, deny our
susceptibility of the following *reflections*, upon
the experiments, which we are obliged, un-

derstandings of husbandry, will do well
to consider the great principle which we are endeavoring
to establish on which almost the whole suc-
cess of the *new* husbandry depends, is *admitted* in the old
husbandry to *divide and loosen the earth*.
It is generally received, that there is not a
farmer who does not know, that one plowing more
times a year is as much good as dunging it
once. Experience has certainly taught him, that
plowing produces him better crops: but
it is sensible, that of all the ways of im-
provement, none is more effectual, or less expen-
sive. If the full value of it known, it would
be every farmer would give all his lands
to extraordinary.

It is therefore not a novelty capable of
exciting the least dislike to the *new* husbandry.
It is the same principle, and agree as to
the *say*, *the earth may be well divided and*
loosened. We differ in the manner of doing it.
The manner by which the ground is much better
loosened. In this consists all the *novelty*.
If we consider it, and compares it with the
old experiments, will readily receive it: but he
will not enter into this ex-
periment enjoy the benefits of it, but will con-
tinue the old beaten track; not from reason,
but from habit.

The benefits of the *new* husbandry are however so
great, that they will be doing the public an injury, not to
make them more and more known. The
means for this end, seems to be, to exhort all
farmers to examine themselves, by studying the *theory*
of the *new* husbandry, weighing the solidity of its princi-
ples, and the experiments which have been al-
ready made. A man of common understanding, can-
not but see the *practical* part; and his example be-
comes a recommendation, the *new* husbandry would soon be-
come a *method*.

Chpa.

Chap. III. of this Part, gives us *the Culture of Maiz, or Indian Corn*: and Chap. IV. contains, *Experiments on Smyrna Wheat*.—But for these particulars, we refer to the work itself.

Part III. Treats of *the Culture of Spring-Corn, Millet, and Rice, Leguminous Plants and Pot-Herbs, Flax and Hemp, artificial and natural Grass, and the Vine*.

In this part we meet with many curious observations, and accurate experiments; all tending to shew still farther the advantages of the *new husbandry*. But as we have already selected several passages from the *second* part, for this very purpose; we may, perhaps, be excused from giving any extract from the *third*: which, however, is worthy the perusal of every lover of agriculture.

The *fourth* and last part treats of the various *instruments* peculiar to, or useful in, the *new husbandry*: but as the *descriptions* of them cannot well be rendered sufficiently intelligible without the *plates* with which they are accompanied; we shall beg leave to conclude our account of the work before us, by strongly recommending it to the notice of the public, as a clear, consistent, well-connected, experimental System of Agriculture.

The Works of Horace in English Verse. By several Hands. Illustrated with Notes Historical and Critical. Volume the second and last. 8vo. 5s. sewed. Doddsley.

FOR an account of the first volume of this work, we refer the reader to our Review for the month of January, 1758. This second and last volume contains the fifth book of Odes, or Epodes; the Satires, Epistles and the Art of Poetry. Mr. J. Duncombe is here also the principal translator. His assistants are, William Duncombe, Esq; J. P. Shard, Esq; William Cowper, Esq; Mr. Fawkes, and W. C. Esq; The Epodes appear to be entirely Mr. Duncombe's own. He has been assisted only in the Satires, which, as the reader may suppose, are differently executed according to the different talents of the several Gentlemen concerned. Mr. Duncomb, no doubt, understands the author perfectly: but his poetry, in this volume, is equally *musical* and *sublime* with what we have read in the first. At
the

Works of HORACE .

find this postscript. ‘ The reader is
giving judicious remark to the Notes
Ode 29. of the preceding volume.
to us by the learned Dr. Lowth.

inugiat Africis
Ver. 57, & seq.

commentators seem to have quite mis-
Horace in the two last stanzas of this
are a continuation of the philosophi-
anzas above. In this conclusion he
: he treats a principal branch of re-
to the Gods, and trust in them for suc-
e greatest ridicule, by using the most
ons, and the severest irony. *Ad mi-*
& *votis pacisci* ; as mean and absurd ;
f the dignity of the Philosopher, and
e. Tum me, &c. “ Then, for-
when I have struck a bargain with
lux will be sure to take care, and
a wherry, thro’ the most dangerous
adful storm.” ‘ The whole train of
nsists its greatest beauty, will suffi-
pretation. If authority is still want-
old Scholiast, who remarks on the
they are an irony. Dr. Bentley’s ar-
eret to ferat, entirely destroys the

William and John Duncombe, be-
taires and Epistles with a translation
rtrait of Horace, which, as it is not
scribe.

tedly one of the finest geniuses that
oduced. But wit alone, abstractedly
oor recommendation. Nay, experi-
us, that it leads those who possess it
, if it is not under the direction of
ent. The wit of our bard shines
at I will be bold to say, that they de-
rom the good sense contained in them.
enuine offspring of Nature. They
and reason. Unambitious to deck
as ornaments, which serve only to
s, he makes amends for the want of
y and lustre of his ideas and figures
‘ in

‘ in his Odes, and by the chasteness of his elocution, and
 ‘ the propriety of his images, in his Satires and Epistles.
 ‘ Graces every where flow from his pen, and please the more,
 ‘ because they seem natural and unstudied. His poetry is
 ‘ not a barren soil: the useful and agreeable spring up toge-
 ‘ ther: we are at the same time entertained and instructed.
 ‘ The mind finds itself enriched by fables, history, and geo-
 ‘ graphy, which are sprinkled thro’ the whole work with
 ‘ judgment, and without affectation. The heart is here
 ‘ improved by a variety of wise reflections on the manners,
 ‘ and by lively draughts of vice and virtue. In a word, the
 ‘ taste is formed by a composition just and correct, without
 ‘ constraint; full of grace and beauty without varnish; easy
 ‘ and yet not negligent; majestic, without bombast; and
 ‘ always seasoned with so much wit and learning, as leave no
 ‘ room for disgust.

‘ It rarely happens that an author succeeds in different
 ‘ kinds of composition; but Horace is equally happy in Ly-
 ‘ ric Poetry and Satire. He has not only united the beauties
 ‘ of Pindar, Alcæus, Anacreon, and Sappho, in his Odes,
 ‘ but found the means to trace a new path, and to substitute
 ‘ himself as a model. He has the same superiority in Satire.

‘ He is more correct than Lucilius, and observes a mean
 ‘ betwixt the flaming invectives of Juvenal, and the obscure
 ‘ brevity of Persius: he has neither the bitter gall of the
 ‘ one, nor the peevish spleen of the other. He rather aims
 ‘ to correct vice, than to expose the guilty.

‘ As to his morality, tho’ he had unhappily imbibed the
 ‘ principles of Epicurus, yet he acknowledges a single power,
 ‘ superior to all created beings, who will not suffer crimes to
 ‘ pass with impunity; to whom even Kings are accountable
 ‘ for their conduct, and who ought to be the source and end
 ‘ of all their actions*.

‘ Horace teaches us, that our happiness consists in the right
 ‘ use of our reason, and in curbing the tumultuous sallies
 ‘ of our passions; that we cannot too soon devote ourselves
 ‘ to the study of wisdom; that nothing but virtue deserves
 ‘ our admiration; and that without it there can be no true
 ‘ liberty.’

The first Satire is, by J. P. Shard, Esq; adapted to the
 manners of the present times, and addressed to the Earl of
 Corke. To the line *Perfidus hic Caupo*—, we have the

orks of HORACE, &c.

which, as it is an anecdote, we shall
ers. ‘ Mr. Markland has hit the blot
e *Caupo* is palmed upon us for *Juris-con-*
een so happy in his correction of it.
all probability, is *Cantor*. The word
ty: “ *Cautorem alieni periculi.*” *Ci-*
the propriety of its use for *Juris-consul-*
ose proper business it was, “ *in jure*
avere volo, quam ipse aliis solet.” *Ci-*
s-consulto.—“ *Quiq; aliis cavit* (i. e.
cavet ipse sibi.” *OVID.* ‘ The epi-
it, makes a very humorous *Oxymoron*,
asant contradiction in terms. This
eve, an anecdote. I heard it many
not certainly say, who was the author
as the late Dr. Cockman.’

ded to the Epistles, a great number of
t hands; of which those by the late
re not the least valuable. His Imita-
Epistle (to Mæcenas) of the first book,
e.

Mr. LOWTH.

Sir, no Poets please the town,
ere water, though from Helicon :
they seldom boldly think ;
more insipid than their drink.
could the train inspire,
chus help'd to fan the fire.
Gods at once, they drink and write,
y, and tipples all the night.
orace, nods in many a place,
ed oftner o'er the glass.
old Ennius sung and thought
rit that his heroes fought :
nson's tavern-laws divine,
great enemy to wine.
ottle *King* deriv'd his wit,
ld not talk, and then he writ.
erjeant touch the sacred juice,
Bards, for better use :
ges too the glass forbear,
and dance, but once a year.
nown, our Poets take the hint,
d, and then get into print ;
hes indulge the mellow fit,
ies in the search of wit :

And

And when with Claret fired they take the pen,
Swear they can write, because they drink like BEN.
Such mimic Swift or Prior to their cost,
For in the rash attempt the Fools are lost.
When once a Genius breaks thro' common rules,
He leads a herd of imitating Fools.
If Pope, the Prince of Poets, sick a-bed,
O'er steaming coffee bends his aching head,
The Fools in public o'er the fragrant draught
Incline their heads that never ach'd or thought.
This must provoke his mirth, or his disdain,
Cure his complaint, or make him sick again.

I too, like them, the Poet's path pursue,
And keep great Flaccus ever in my view;
But in a distant view—yet what I write,
In these loose sheets, must never see the light;
Epistles, Odes, and twenty trifles more,
Things that are born, and die, in half an hour.

- What! you must dedicate,' says sneering SPENCE,
- This year some new performance to the Prince:
- Though money is your scorn, no doubt in time
- You hope to gain some vacant stall by rhyme;
- Like other Poets, were the truth but known,
- You too admire whatever is your own.'

These wise remarks my modesty confound,
While the laugh rises, and the mirth goes round;
Vex'd at the jest, yet glad to shun a fray,
I whisk into my coach, and drive away.

An Enquiry into the Cause of the Pestilence, and the Diseases in Fleets and Armies. In three Parts. With an Appendix, containing some Facts taken from History, the Works of Physicians, &c. relating to the Subject. 8vo. 3s. sewed. Printed at Edinburgh; sold by Bladon in London.

AMong the numerous productions which our obligations to the public engage us to peruse and consider, we have met with few so crude, erroneous, and indigested, as this *Enquiry into the Causes of the Pestilence*: which, in effect, has plagu'd us not a little. For tho' it had been sufficient, perhaps, with the few, to have dismissed it after a cursory reading, with as cursory a censure, yet, as the subject is not a little affecting, we imagine neither our readers in general, nor the author, would

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P

acquiesce

acquiesce in so brief and positive a condemnation, without any abstract of the evidence in support of it.

To extract then what light we can from our author's smoke, we observe, that without any physical knowledge, and with a very small portion, indeed, of that penetration and discernment, so indispensable to the forming a good Physician, this nameless writer rejects all the opinions which former medical ones have entertained concerning the Cause or Causes of the Pestilence; such as extreme Heat and Humidity, a Famine, and the putrefaction of dead bodies: for reasons which might appear satisfactory to himself, but are very little so to us. He never hints then, we may be assured, at the Hippocratic Divinity, the *θεσις* of a disease, which the Scriptures assert, as sometimes immediately inflicted by God; and which is, perhaps, the likeliest to obtain in the Pestilence, a disease that proves so intractable by art, so superior to any known medicines!

As to Humidity, our author thinks, page 4, * This can
 * no ways cause, or contribute to, the Plague, because Shake-
 * spear calls the exhalations from it, "the liquid pearls that
 * deck the bladed grafs:" because the vast lakes of North-
 * America do not impart any thing noxious from their chryf-

As to Famine, he seems to think very little of its conducting towards a Plague, otherwise than by its rendering the working people, his third class of mankind, inactive; from whence their perspiration being lessened, he supposes them to treasure up a deal of *inactive matter*, as he terms it; which this extraordinary adept has discovered to be the true and sole cause of the Pestilence; and we must, to be impartial, adjudge the discovery solely to him, and consequently all its emoluments to him and his heirs. He appears to think nothing of that acrimony which the humours of bodies, otherwise healthy, have been supposed to contract from long abstinence; or from such bad and unusual food as Famine may reduce them to, and to which Hippocrates partly attributes some of his epidemic diseases.

It must be confessed, nevertheless, that granting our author this same sole Cause of the Pestilence, there is something not very inconsistent in his cure of it, which is, at the same time, a chearful and merry practice: the very reading of it must produce such a dose of laughing, (which may be called the exercise, if not the absolute dancing of the countenance), as may contribute to keep up perspiration, and so diminish that *inactive matter*, or *bane*, as he often terms it, which he supposes, from its *inactivity* too, to act so pestilentially. Having observed then, page 103, 'That the dog enjoys animal and vegetable food with his master,' [the latter of which his dogship is said rarely to prefer, except in case of sickness] and having told us, 'that the dog's heat is the same,' (whence we must infer, he has been coupling his thermometers and dogs) 'and the *structure* of his animal œconomy nearly the same,'—he adds very gravely,—'we ought then to find, in the History of the Kennel, the sum total of these human calamities, or learn the means by which they are prevented from taking place.' We are told then, very consequentially, that 'the Huntsman, or true Canine Doctor, having taken his dogs off their labour, gives them only half meat, and that cold, in June and July; that he bloods, and frequently bathes them, and gives them all the fatigue he can devise,' (i. e. after taking them off their labour) 'which,' he says, 'preserves the pack;' adding, that 'Farmers sagacious dogs, who are left to the freedom of their instinct, run through the night, and in the mornings, of their own accord,' which, indeed, we cannot contradict, and suppose this extraordinary author would not be affirmed without due observation.

inquiry into the

es he very regularly introduces us
here he informs us, from Plu-
ng blockaded in a small castle, in
s, tied his horses up by the head
apartment, until their forefeet just
the grooms lashed them, at stated
ich means he concludes, 'Eumenes
ever.' Such a consequence we do
out submit it to our author's better
whether this method of preserving
t injure their hides, and of course
her.—Be this however as it may,
umenes imitated by some of the
l, perhaps, it might be extended,
and advantage, to certain Book-
sometimes unfortunately blockaded
by the disagreeable vigilance of
ce compelled, in order to their
matter, to indulge the absurd ex-
es, of their heads, for want of a
he exercise, or discipline, of their

f our author's pestilential Thesis,
hat an article should be added to
War, by which the Sea and Land
answerable for the lives of their
every where full perspiration by
ace, or other manly exercise ;'—
we suppose here, such as cannot
jump or caper. Neither are we
ica the least objection to this pre-
t the slightest restriction—dance,
ace.

ust,' says our author, page 109,
to require of their people the re-
e kind of labour.' This doctrine
e more, the less they have to eat,
way of making them live, as the
ttle or no *income*, solely on their
d a moderate duration of this re-
ender it as difficult for such bodies
eed. The Guinea Captains and
ibid.) ' of a cheap remedy for
Negroes hereafter, by inducing
to dance on the deck in fine
' weather

‘ weather (and sunshine) in order to sweat;’ adding, ‘ that when the violence of the winds, or a high sea, did not suffer them to *stand* above, they could have their dance and music in the hold.’ Now suppose they should sweat in the hold without dancing, this, it seems, is not to be considered as equivalent. They must dance *actively*, even when they cannot stand, which seems a little difficult. It is not sufficient they are danced abundantly with the ship, by the winds and waves, awake and asleep. The ship’s dancing is only sufficient for its own exercise, and has nothing to do with that of the passengers; tho’ some ancient Doctors might suppose it had, when they prescribed their *Navigandum est*. Doubtless our author, who may be a Dancing-master from his incessant recommendation of it, must be at least as deep an adept in that art as in medicine; for we find dancing and labour, the only prescriptions in his book; in the course of which he has jigg-ed us into every place for which his reading has afforded him a name.

Thus have we, with all practicable gravity, extracted the sum, the whole meaning, and practice of this same treatise concerning the Pestilence, containing 112 pages; in the last of which the author modestly admits, ‘ If any thing better is *fallen on*, this essay should be rejected.’ The Appendix consists of 154 pages, including 31 numbers from very different authors, indeed, besides Gazettes, Magazines, Prefaces, Translations, and Collections, which this most miscellaneous reader and transcriber has taxed towards the compounding and fabricating his 3s. book. This conduct, however, seems no bad expedient for preventing an indiscriminate condemnation of it in the aggregate; as some articles of the Appendix are cited from good writers, who are not seldom dragged in without the least pertinence, or even colour of it. Forty pages are filled from the Plague of Marseilles, which had been abundantly plundered in the former part. Anson’s Voyage is very liberally mulcted on this occasion; and the 25th article from Douglas’ Summary of American Affairs, fills nine pages with a mere list of Indian nations and tribes in North-America. Indeed we could gladly refer our humourous readers to this well-travelled citation, (replete with occidental learning, and which may be proper enough in the original work) as they cannot avoid smiling at its curious insertion in a treatise on the plague: tho’ it can particularly entertain only those who have no objection to splitting a supernumerary tooth or two with the *Arouseguntecook* and *Sochtoruwocket* Indians. To oppose any serious reasoning to such as our author’s, were to

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have given a few specimens of his different as it is, we think it rather lions, and his manner of deducing ogy seems due to our readers for about what can neither inform nor the whole of this book is, the strangest bected. It required no small oddity ellect, to bundle up so motley a host induce us to extend the sup- and Pestilence in our Litany, to all object.

*Collection of Pictures of George Vil-
ham. In which is included the valu-
eter Paul Rubens. With the Life of
of Buckingham, the celebrated Poet.
ax, Esq; and never before published.
Peter Lely's capital Collection of Pic-
Esq. with the exact Measures of the
ons: A Description of Easton-Neston
e Seat of the Right Hon. the Earl of
count of the curious antique Statues,
Description of the Cartoons at Hamp-
from Mr. I. Talman to Dr. Aldrich,
giving an Account of a fine Collection
signor Marchetti, Bishop of Arezzo;
Further Resta. 4to. 6s. Bathoe.*

XVII. page 278, and in vol. XVIII.
ned the Catalogues of Charles the
cond's Collections; published by the
atalogue. 'We now proceed,' says
entertainment, 'to gratify the curiosity
e other Lists of valuable Collections;
onged to that magnificent favourite,
ke of Buckingham; and was only
am as was preserved by an old servant
raylman, and by him sent to Ant-
Duke, to be sold for his subsistence;
a embezzled when the estate was se-
ment. Some of the pictures, on the
st Duke, had been purchased by the
rthumberland, and Abbot Montagu.

† The

‘ The Collection was kept at York-house in the Strand, and
 ‘ had been bought by the Duke at great prices. He gave
 ‘ 10,000 l. for what had been collected by Sir Peter Paul
 ‘ Rubens; and Sir Henry Wootton, when Ambassador at
 ‘ Venice, purchased many other capital ones for his Grace.
 ‘ One may judge a little how valuable the entire Collection
 ‘ must have been, by this List of what remained, where we
 ‘ find no fewer than nineteen by Titian, seventeen by Tin-
 ‘ toret, twenty-one by Bassan, two by Julio Romano, two
 ‘ by Giorgione, thirteen by Paul Veronese, eight by Palma,
 ‘ three by Guido, thirteen by Rubens, three by Leonardo
 ‘ da Vinci, two by Corregio, and three by Raphael; be-
 ‘ sides other esteemed and scarce Masters.’

As to the Life of the Duke of Buckingham*, here first printed, from Mr. Fairfax’s original manuscript, in the possession of the late Bishop Atterbury, it is a slavish, partial, and palliative account of that noble profligate; but contains several curious anecdotes; some of which we shall here recite, for the satisfaction of our readers: more especially as we have but few particulars recorded of him, beside those inserted in the account of his Life, in *Cibber’s Lives of the Poets*—which is the best we have.

‘ The Duke,’ says Mr. Fairfax, ‘ inherited from his father
 ‘ the greatest title, and from his mother†, the greatest estate
 ‘ of any subject in England; and from them both so graceful
 ‘ a body as gave a lustre to the ornaments of his mind.—’

The Duke, and his brother Francis, were sent to Trinity College, Cambridge; whence they repaired to King Charles I. at Oxford; and there, says this their Panegyrist, ‘ they chose
 ‘ two good tutors to enter them in the war, Prince Rupert,
 ‘ and my Lord Gerard; and went with them into very sharp
 ‘ service, the storming of the Close at Litchfield.’—For this the
 ‘ Parliament seized on their estates; but by a rare example
 ‘ of their compassion, restored it again, in consideration of
 ‘ their non-age.—

‘ They were now committed to the care of the Earl of
 ‘ Northumberland, and were sent to travel in France and
 ‘ Italy, where they lived in as great state as some of those so-
 ‘ vereign Princes. Florence and Rome were the places of

* Son of the great Duke of Buckingham, who was killed by Felton, in the reign of Charles I.

† Lady Catherine Manners, sole daughter and heir of Francis Earl of Rutland.

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they brought their religion home again, educated, under the eye of the most pious. The Duke did not, as his predecessor of Lord Ross, had done before him, stay at Rome, and left his tutor, Mr. ... for having translated King James's ... into Princes, into Latin; and Du ... of the Mass into English.

England, was in so critical a time, as they had the last opportunity, as they had during all in the King's service.

The King was a prisoner in the isle of ... in several parts of England designed; Duke Hamilton in Scotland, the others in Surry, Goring in Kent, Essex, and these were the last efforts

her, my lord Francis, in the heat of ... with the Earl of Holland; and ... the field about Rygate in Surry.

With their old army, knew all these designs; till they grew so numerous in ... himself was sent to suppress them, twice in storming of Maidstone, and

se were sent, under the command of ... suppress them in Surry; and they ... land before them to Kingston, but ... ore they got thither, near Nonsuch,

at the head of his troop, having his ... got to an oak tree in the high-way, ... Kingston, where he stood with his ... ing himself, scorning to ask quarter, ... refusing to give it; till, with nine ... face and body, he was slain. The ... ent, and has the two first letters of ... n it to this day.

le, valiant, and beautiful youth, in ... is age. A few days before his death, ... he ordered his steward, Mr. John ... a list of his debts, and he so charged ... his

his estate with them, that the Parliament, who seized on the estate, payed his debts.

His body was brought from Kingston by water to York house in the Strand, and was there embalmed and deposited in his father's vault in Henry VIIIth's chapel.

The Duke, after the loss of his brother, fled to St. Neod's, where, the next morning, finding the house where he lay surrounded, and a troop of horse drawn up before the gate, had time with his servants to get to horse, and then causing the gate to be opened, he charged the enemy, and killed the officer at the head of them, and made his escape to the sea-side, and to Prince Charles, who was in the Downs with those ships that had deserted the Earl of Warwick.

And now again the Parliament gave him forty days time to return to England, but he refused, and chose rather to stay with the Prince, who was soon after King Charles the second, and to follow him in his exile.

The Parliament seized on his estate, the greatest of any subject in England, having now his brother's estate fallen to him; the yearly value was above 25,000 l.

It happened that the manor of Helmesly, which was his brother's, was given to my Lord Fairfax, with York-house in the Strand, for part of his arrears, and this fortunately came to him by his marrying my Lord Fairfax's daughter.

All that he had to live on beyond sea, was the money he got at Antwerp for his pictures, which were part of that costly and curious collection his father got together from Italy, by the help of Sir Henry Wootton, and others, which adorned York-house to the admiration of all men of judgment in pictures. A note of their names and dimensions is all that is now left of them. The *Ecce Homo* of Titian was valued at 5000 l. being the figure of all the great persons in his time. The Archduke bought it, and it is now in the castle of Prague. These pictures were secured and sent to him by his old trusty servant, Mr. John Traylor, who lived in York-house.

The King resolving to go into Scotland, the Duke attended him, and now again the Parliament offered him to compound for his estate for 20,000 l. which was less than a year's value; but he chose to run the King's fortune in Scotland, worse than exile, came with him out of Scotland into England; and at Worcester his escape was almost as miraculous as the King's in the royal oak. He escaped again
into

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...nt a voluntier into the French army,
...ed by all the great officers, signalizing
...e of Arras and Valenciennes.

...the English court, which was but sel-
...always glad to see him. He loved his
...ny; but the great men about him de-
...than his company.

...ned a great turn in the course of his
...ax had part of his estate, about 5000l.
...by the Parliament towards the pay-
...ue to him as General, and he remitted
...ve purchased a greater estate. They
...of Helmesly, the seat of the noble fa-
...orkshire, as a salve for the wound he
...shot through the body. They gave
...in London, which was also the Duke's.

...ow kind and generous my Lord Fair-
...ates of Derby, in paying all the rents
...which the Parliament had also assigned
...rs, into her own hands, and she con-
...n all her servants before had done.

...ason to hope my Lord had the same
...estate of his, which he never account-
...e Duke wanted it as much as the

...ed in his hopes, for my Lord Fairfax
...opportunity of doing it. He lived in
...every chamber was adorned with the
...Manners, lions and peacocks. He was
...same ancestors, Earls of Rutland, Sir
...sons having married two of the daugh-
...utland; which my Lord took frequent

...to try his fortune, which had hitherto
...and he had some revenge on her, by
...Ode in Horace, "Fortuna sævis læta
...he came into England, to make love
...a most virtuous and amiable Lady.
...propose it, and I think it was Mr. Ro-

...nted, and the young Lady could not
...ing the most graceful and beautiful
...person

person that any court in Europe ever saw, &c. All his trouble in wooing was, He came, saw, and conquered.

When he came into England, he was not sure either of life or liberty. He was an out-law, and had not made his peace with Cromwell, who would have forbid the banns if he had known of his coming over. He had a greater share of his estate, had daughters to marry, and would not have liked such a conjunction of Mars and Mercury, as was in this alliance; knowing my Lord's affections to the royal family, which did afterwards produce good effects towards its restoration.

They were married at Nun-Appleton, six miles from York, Sept. 7, 1657, a new and noble house built by my Lord Fairfax, and where he kept as noble hospitality.

Cromwell, it seems, was so offended at this match, that he sent the Duke to the Tower; which so provoked Lord Fairfax, that high words arose between him and the Protector: but the latter dying soon after, 'I,' continues this Writer, carried the Duke the news, and he had then leave to be a prisoner at Windsor Castle, where his friend Ab. Cowley was his constant companion. Richard Cromwell soon after abdicated, and then his liberty came of course.

This was the happiest time of all the Duke's life, when he went to his father-in-law's house at Appleton, and there lived orderly and decently with his own wife; where he neither wanted, nor so abounded as to be tempted to any sort of extravagance, as he was after, when he came to possess his whole estate. He now understood the meaning of that paradox, *Dimidium plus toto*, with which he used to pose young scholars; and found by experience, that the half or third part of his own estate which he now enjoyed, was more than the whole which he had at the King and his restoration.

Now he lived a most regular life, no courtships but to his own wife, not so much as to his after-beloved and costly mistress, the Philosopher's stone.

My Lord Fairfax was much pleased with his company, and to see him so conformable to the orders and good government of the family. If they had any plots together, they were to the best purposes, the restoration of the royal family.

My Lord Fairfax's maxim in politics was, that the old veteran army which he had commanded, was not to be beaten

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raised force in England; and that the
ved more affection than discretion in
re them while they were united: and
would never be beaten but by itself;
ed, when Lambert and Monk divided
st fatal influence of this opinion in my
the night before the thirtieth of Janu-
his friends proposed to him to attempt
efcue the King, telling him that twenty
e ready to join with him; he said, he
re his own life, but not the lives of
army now united against them.

ared in the insurrection of Sir George
bert, with a brigade of this old army,
refs; the success whereof inspired him
of imitating Cromwell, in dissolving
d making himself protector.

given sufficient testimony of his loyalty,
fax of his affection and desire to see the
red; and now was the time of doing it.

in Scotland declared against Lambert,
ast him with a strong body of horse.

x, and the Duke with him, declared for
re; but the Duke was obliged to with-
presence gave a jealousy, that the de-
in the King, which was too soon to be

nt was is well known. I shall only re-
ords in an expostulatory letter to King
s after:

Majesty's return into England, I may justly
hare; since without my Lord Fairfax his
shire, Lambert's army had never quitted
uke of Albemarle marched out of Scot-

toration, *volvenda dies en attulit ultro*, re-
to his estate, but such a train of expence
nt him acquainted with bankers and scri-
ed it with the gangreen of usury, which

coronation no subject appeared in greater
kept greater hospitality than he did a
Wallingford

Wallingford-house, especially for the French nobility that came over. This engaged him in play, which had he continued, his estate had not lasted so long; but he resolved to give it over, and kept his resolution ever after. He was moderate in all his expences, his table, stable, laboratory. All the King's favours to him were occasions of great expence. His Lord Lieutenancy in Yorkshire cost him more than it did all that succeeded him. The master of the horses place cost him twenty-thousand pounds to the Duke of Albemarle.

His embassies into France and Holland cost him more than a diamond ring could recompense: that into Holland (setting aside the politic part of it) being a consequence of that into France.

We took barge at Whitehall, June 1673, and lay that night on board the English admiral at the buoy in the Nore, the King and Duke being there. The next night we came to anchor in our yacht in the Dutch-fleet on the coast of Holland. The next night we were entertained by the States at the Hague. The next night we supped with the Prince of Orange at his camp at Bodegrave. Next night with the King of France at Utrecht, where we staid two or three days, and then marched back with him at the head of his army to Arnheim, where we visited the Prince of Conde, who lay ill there of a wound in his arm, which he got passing the Rhine at Tolhua, and Marshal Turin. Thence we went with the King to Nimeguen, Grave, Bostell, and there we parted. The King went to Paris, and we into the Spanish dominions, to Antwerp, Brussels, Bruges, Ghent, Dunkirk, and Calais; where our yachts stayed for us, and we came to Dover, Canterbury, London; where we arrived the day month that we left it.

He was sent Ambassador into France, where he was highly carested by the King, and many of the nobility, his old acquaintance. This was before the other into Holland. At his return he was chosen Chancellor of the University of Cambridge, and entertained them nobly at York-house, where his father had done it on the same occasion forty years before.

He now seemed to be setting up for a favourite, but he wanted his father's diligence, which fitted him to stand before Princes.

He fell into a new way of expence in building, in that sort of architecture which Cicero calls, *Infane substructiones*; and

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his friends dissuaded him from it, called

been severe in censuring his foibles, but
g his good qualities.

he was the glory of the age, and any
came. Of a most graceful and charm-
vour; a strong, tall and active body,
stre to the ornaments of his mind; of
and excellent judgment; and had all
a gentleman. He was courteous and
a compassionate nature; ready to for-
uries. What was said of a great man
een Elizabeth, that he used to vent his
t by writing from company, and writ-
be said of him; but when he was pro-
e of some and ingratitude of others, he
a good-natured man might have an ill-

instance of his readiness to forgive in-
considerable man at court did him an
was fearful he would resent, he desired
e for him, and endeavour a reconcilia-
ndertook. The Duke told him he did
had ever injured him; if he had he freely

disposition he seemed to inherit from his
icis Earl of Rutland, who used every
ndon, to send his steward with bags of
prisons to relieve prisoners and pay their
m thank God, and pray for their bene-
ling them who it was.

of great courage and presence of mind
instance of it was when a melancholy-
lted him with a drawn sword in his hand
opper, and he with a knife disarmed him.
erwards hanged for saying, he would do

two crimes objected against him which
y of: plurality of offices, and preferring
he faults objected against him were, that
and spent his estate.

his own. He had often lost it for the
t now be allowed to enjoy it himself.

‘ If he was *sui profusus*, he never was *alieni appetens*. If
 ‘ he was extravagant in spending, he was just in paying
 ‘ his debts, and at his death charged his debts on his estate,
 ‘ leaving much more than enough to pay them. “ If he was
 “ a grievance, (as he told the House of Commons) he was
 “ the cheapest to the public that ever was complained of.”

‘ He had no children by his Dutchess, nor heirs capable of
 ‘ inheriting his estate or title.

‘ His amours were too notorious to be concealed, and too
 ‘ scandalous to be justified, by saying he was bred in the
 ‘ latitude of foreign climates, and now lived in a vicious
 ‘ age and court; where his accusers of this crime were as
 ‘ guilty as himself. He lay under so ill a name for this, that
 ‘ whenever he was shut up in his chamber, as he loved to be,
 ‘ *nescio quid*, or in his laboratory *, *meditans pugarum*, over
 ‘ the fumes of charcoal, it was said to be with women.
 ‘ When a dirty chymist, a fox-hunter, a pretender to poetry

* We find the Duke’s chemical foible alluded to, among the rest,
 in the famous satyrical picture drawn for him by Dryden, in revenge
 for his Grace’s burlesquing him, in the celebrated and still admired
Rehearsal.

‘ A man so various that he seem’d to be
 ‘ Not one, but all mankind’s epitome.
 ‘ Stiff in opinion, always in the wrong;
 ‘ Was every thing by starts, and nothing long;
 ‘ But, in the course of one revolving moon,
 ‘ Was Chymist, fidler, statesman, and buffoon:
 ‘ Then all for women, painting, rhiming, drinking:
 ‘ Besides ten thousand freaks that died in thinking.
 ‘ Blest madman, who could every hour employ,
 ‘ In something new to wish, or to enjoy!
 ‘ Railing, and praising were his usual themes,
 ‘ And both, to shew his judgment, in extremes;
 ‘ So over violent, or over civil,
 ‘ That every man with him was God, or devil.
 ‘ In squandering wealth was his peculiar art;
 ‘ Nothing went unrewarded but desert.
 ‘ Beggar’d by fools, whom still he found too late,
 ‘ He had his jest, and they had his estate.
 ‘ He laugh’d himself from court, then sought relief,
 ‘ By forming parties, but could ne’er be chief:
 ‘ Thus wicked, but in will, of means bereft,
 ‘ He left not faction, but of that was left.’

This, as Cibber justly remarks, is a striking picture, and a master-
 piece; for it has the first beauty, which is *Truth*.

‘ or politics, a rehearsal should entertain him, when a messenger to summon him to council could not be admitted.

‘ This is true of him, that of all the noise made of his loving women, he never had so much as a bastard laid to his charge, that he or any body else believed to be his own. Some pretended to love his person, but it was his estate, which smarted for it. It is hard to tell by his expence which was his favourite pleasure, I think, his chymistry at home, and fox-hunting abroad.

‘ I will conclude his character with saying, that if human frailty will not excuse these faults, let christian charity oblige us to hope, that as God gave him time, he gave him also the grace of true repentance.

‘ We are now come to the last scene of the tragi-comedy of his life. At the death of King Charles he went into the country to his own manor of Helmesly, the seat of the Earls of Rutland in Yorkshire. King Charles was his best friend, he loved him and excused his faults. He was not so well assured of his successor. In the country he past his time in hunting, and entertaining his friends; which he did a fortnight before his death as pleasantly and hospitably as ever he did in his life. He took cold one day after fox-hunting, by sitting on the cold ground, which cast him

to which he gave no answer; which made another question be asked, If he would have a Popish Priest? To which he answered with great vehemence, "No, no!" repeating the words, "He would have nothing to do with them." Then the aforesaid gentleman, Mr. Gibson, asked him again, If he would have the Minister sent for? And he calmly answered, "Yes, pray send for him." This was the morning, and he died that night*. The Minister came, and did the office required by the church; the Duke devoutly attending it, and received the sacrament, and an hour after became speechless; but appearing sensible, we had the prayers of the church repeated by his bed-side, recommending him to the mercy of God, through the merits of Jesus Christ.

Thus he died quietly in his bed, the fate of few of his predecessors in the title of Buckingham. His body was embalmed and brought to Westminster-abbey, and there laid in the vault with his father and brothers, in Hen. the VIIth's Chapel.

Mary Dutcheffs of Buckingham was the only daughter of Thomas Lord Fairfax, and Ann, the daughter of Horace Lord Vere. A most virtuous and pious Lady, in a virtuous age and court. If she had any of the vanities, she had certainly none of the vices of it. The Duke and she

* This agrees pretty nearly with Mr. Pope's description, in the following picturesque lines:

In the worst inn's worst room, with mat half hung
The floors of plaister, and the walls of dung,
On once a flock-bed, but repaired with straw,
With tape-ty'd curtains, never meant to draw,
The George and Garter dangling from that bed,
Where tawdry yellow, strove with dirty red,
Great Villiers lies—alas! how chang'd from him
That life of pleasure, and that soul of whim!
Gallant and gay, in Cliveden's proud alcove,
The bow'r of wanton Shrewsbury † and love;
Or just as gay in council, in a ring
Of mimic'd statesmen and their merry King.
No wit to flatter left of all his store!
No fool to laugh at, which he valued more;
There, victor of his health, of fortune, friends,
And fame, this lord of useless thousands ends.

† The Countess of Shrewsbury, a woman abandoned to gallantries. The Earl her Husband was killed by the Duke of Buckingham; and it has been said, that during the combat, she held the Duke's horses, in the habit of a Page.

ourses on the Prophet Samuel, &c.

cently together; she patiently bears in him which she could not resist him many years, and died near St. Peter, and was buried in the vault of Hen. VIIIth's Chapel, anno 1705.

Laudatus, Propheta, Populi Israelitici Propheticarum Rector. Conciones duae V. M. Oxon. Coram Baccalauriis De Johanne Burton, S. T. P. Coll. Eton. C. C. Oxon. Socio. 8vo. 1s. 6d. Riving-

se discourses celebrates the praises of as a Prophet and Judge. The as founder of the *Scholæ Propheticae*: es not amuse his readers, with the idle s of the *rabbinical* writers, but taking guide, lays before them what may be n regard to the origin, discipline, &c.

considers a point of great importance ion, and the credit and usefulness of eat want of proper instruction, in the or those who are designed for the sacred hat he says upon this subject, which time, for a specimen of his stile and

me incidisse ardui sane momenti, nedicendam sine cura: ideoque, ut a dionem esse mihi hac in parte præmua distinctius explicandam, cautiusque efideratur nempe specialis aliqua instiæ Prophetarum filios ad officium Pastoanto instructiores efficiat."——*Qualis & unde subministranda, si quæras, rempetitam sic mecum cognosce.*

m in Academis nunc esse, quam quæ olim fuit, studiorum atque discipline undique ad *Scholas publicas*, non ad s concurritur: non jam ex ipsorum utationibus hauritur quicquid est scien
* tiarum

tiarum. Jamdiu exolevit illa olim laudabilis publice prælegendi consuetudo; &, cum audientium spe studioque, Prælectorum industria simul consenuisse videtur. Omnis ista præceptio systematica, & quidem ut plurimum scholastica, qua majores nostri guadebant, in desuetudinem prorsus abiit. Imo quidem & Discipuli nostri ab operosa ista & servili systematum disciplina usque adeo abhorrent, ut extra ordinem sine duce vagari & errare malint, quam ex præscripto sapere, & theologiæ synopsis aliquam prælibare.

Quid porro autem? nullane intra *parietes privatos* in Collegiis, & quidem Theologorum, institutio Theologica celebratur? quidibi Prophetæ insigniores? nonne illi ultro sibi filios asciscunt suos, & discipulos, ad virtutum consimilium æmulationem tum præceptis tum etiam exemplis formandos?—Est illud sane in promptu:—& foret profecto illud optandum maxime, quod Ecclesiæ prodesset maxime. Sed disciplinam talem frustra quærimus. Antiquam vero illam, quæ in prælectionibus publicis sive exercitationibus scholasticis unice versabatur, fructu suo & gratia destitutam prorsus obsolevisse video.

Quid interim a *Præceptore domestico* restat expectandum? profecto quid illius cura efficere potuerit in universum pro certo statuere non ausum: at vero unum illum omnibus sufficere non posse facile intelligo; & proinde hac in parte specialem præceptionem atque disciplinam desiderari.

Ut ut vero isthæc fuerint, id ipsum, de quo querimur, malo fato nostro contigisse sentio: nempe Theologiæ studia, quibus nihil gravius sanctiusve, cum præceptionibus neque publicis neque privatis pro merito suo dirigantur, fluctuare prorsus & in incerta ferri; & hac ardua in re præter fas æquumque adolescentium nostrorum ingenio atque libidini nimium permitti.—Tantamne vero rem tam negligenter agi?—& illam scientiarum principem, cui cæteræ omnes famulantur, τὴν τεχνῶν τεχνὴν καὶ ἐπιστημῶν ἐπιστήμην, apparatus suo & satellitio destitutam quorumlibet quasi impuris manibus invadendam objici? hocce est credibile aut memorabile?—Artes quidem cæteræ, tum liberales tum etiam Mechanicæ, dignitatem suam quasi præmunitam tuentur, nec nisi diuturno labore & exercitatione se expugnari patiuntur. Non Chirurgiam, non medicinam exercet, nisi qui sub alicujus Magistri auspiciis artis præcepta didiceret, nisi qui in corporis humani anatomia, in materie medica exploranda & adhibenda aliquandiu fuerit versatus. Non itidem in Foro causas agit, nisi qui juris consultorum institutis atque doctrina imbutus, nisi qui & meditatione domestica &

ses en the Prophet Samuel, &c.

juris peritiam & dicendi facultatem
e vero agmen ducit Centurio, nisi
uo stipendia meruerit, consiliis mili-
am ulu exercitatus, & ad discrimen
vero Artifex Theologicus — at Juris
Miles Christianus — sine institutione
sine exercitatione prævia, uno quasi
momenti longe gravissimi adminis-
tur. — Atqui profecto, siqua omnino
cautius erat agendum: illius certe
tiam difficultas specialem quandam
πρασκευην postulabat. Imo sane, in-
d semper recipit adolescentis Acade-
esse, conditio. Quid enim Ille?
e curriculo quadriennium rite con-
compos exit Artium Baccalaureus:
n fere atque alterum annum rustica-
nnibus, forsan & nullis: interea pro
gnosceres. Jamque tandem, quan-
tque fortasse res angusta domi, inter
nomen profitetur suum: testimonio
adatus Ordinum sacrorum candidatus
ram Pastoralem suscipit; in Rostra,
udis ille & *αυτοδιδακτος*, jam populi
non is, qualis esse debuit, non certe
ποτὴς, e locuplete penu instrumenta
& nova depromens usibus variis ac-
πικαλιον, πρὸς ἐλεγχον, πρὸς ἐπαγορ-
την ἐν δίκαιοσυνῃ.

efine mirari, si in tanta hominum
tam pauci re vera Theologi reperian-
tum dispice quanam media ad illum
aptissime conducant: ut nempe insti-
gica imbutus, & ingenii morumque
tus, noster hic Prophetarum filius
iam prodeat tanto nomine non in-

quisquis Theologiæ nomen dederit
antequam ab Academia discesserit,
Candidatus prodierit, Prælectore ali-
duce morumque informatore uti te-
piciis Theologiæ cursum qualemcun-
υποψι conficere: ita ut historiam
Evangelica dogmata fidei, præcepta
Christianam, &, quæcunque demum
in

‘ in genere homini theologo sunt scitu maxime necessaria, in
 ‘ promptu habeat perspecta & explicata. Atque insuper ut,
 ‘ præter hanc theologiæ notitiam *generalem*, institutio quædam
 ‘ *specialis* adhibeatur, quæ Provinciæ, quam est ingressurus,
 ‘ Pastoralis membra singula variasque administrationum artes
 ‘ designet; atque adeo operis suscepti dignitatem cum difficul-
 ‘ tate simul & periculo conjunctam proponat; ita ut hic noster
 ‘ præmonitus sibi caveat ad omnia præparatus & præmunitus;
 ‘ ut miles hic noster in aciem prodeat non rudis & disciplinæ
 ‘ militaris imperitus, sed habilis & idoneus, armorumque usu
 ‘ exercitatus, per omnia docilis idem & διδασκῶν; diverso
 ‘ in genere scribendi, legendi, prælegendi, orandi, peroran-
 ‘ di facultate non frustra versatus; sine Rhetoricæ artificio
 ‘ orator, satis habens de re qualibet subjecta apte, distincte,
 ‘ graviter dicere; & illud demum assecutus, ut omni in parte
 ‘ το ἔργον & decori speciem tueatur; ita ut administrationi-
 ‘ bus suis quibuscunque fructus uberior atque gratia accedat.

‘ En, qualem esse volumus, Prophetarum filium! illum
 ‘ ita institutum & formatum, atque insuper Præceptoris sui
 ‘ de ipso quid sentiat publice profitentis testimonio singulari
 ‘ commendatum Episcopo ordinandum libenter tradimus.
 ‘ Et profecto præclarum quiddam rei publicæ polliceri videtur
 ‘ hæc institutio: adolescentibus nostris in hanc palæstram evo-
 ‘ catis excitabitur quicquid est ingenii & industriæ, sive æmu-
 ‘ lationis ambitiosæ: præcidetur illa Episcoporum querela
 ‘ rudes & ἀμύητος aliquando sibi obtrudi: ἀξιώμα suum Aca-
 ‘ demia tuebitur inviolatum, non vano nomine theologorum
 ‘ nutrix: jure demum triumphabit Ecclesia, Pastores magis
 ‘ idoneos sortita, qui sibi & præsidio fuerint & ornamento.’

Remarks upon some Passages in a Dedication to the Jews, by
 W. Warburton, D. D. Dean of Bristol. *By the Writer*
of a Piece published in 1754, intitled, ΔΙΑΣΠΟΡΑ. Or
some Reflections upon the Question relating to the Naturaliza-
tion of Jews, considered as a Point of Religion, &c. With
some Observations and Suggestions relative to the future Conver-
sion and Re-establishment of the Jewish Nation in the Land of
Promise, and to the Reign of Christ upon Earth. 8vo. 1 s.
 Johnston.

HAVING, by some inadvertency, neglected to give
 our readers an account of the author's former piece,
 intitled, ΔΙΑΣΠΟΡΑ, and as the writer has given us some
 farther thoughts upon the same subject, we gladly embrace
 the opportunity of taking a short view of what he has ad-
 vanced

some Passages in

e. The question relating to the considered in a *political*, or *com-* ter into, but confines himself en- which is *religious* and *moral*. In his year 1754, he examined how far into our community may be con- to our duty and obligations, as s that have been urged to prove the four following.

g the decrees of God, whose will to be, that, for the punishment should remain in a state of dis- settlement. 2. That it is giving s of our Lord and Saviour, the head of cherishing and inviting, nor. 3. That it is receiving and struction, the bitterest enemies of That it tends to the corruption of ce with them, the most corrupt and in point of morality.

ument he observes that, since the under *Adrian*, they have actually West, large and extensive settle- ues, courts of justice, and even air head; not to mention the in- traders in almost every trading t if this were the meaning of the lerve no attention, being already nces by the event. Whoever se- says, to the whole series of God towards the Jewish nation, com- his promises, his judgments and as well those already executed, still depending, or deferred; will onvinced, that the punishment of ists in their separation from the destruction of their city, temple, exercised in *Judea*, whilst God e a nation, under his own theo-

he replies by asking:—Has God ripture forbidden us to harbour ts from that generation of men, Saviour? If not, who made us the

the executors of his vengeance upon them? Are we, in his stead, to punish the sins of the fathers upon the children, and to carry the resentment too, not to the third and fourth, but to the thirtieth and fortieth generation?—In other instances we do not argue thus. We do not look upon the children of the most abandoned parents, much less the descendants from distant ancestors, to be infected with such a new species of original sin, or likely to communicate it to us; though we treat them with all offices of humanity, nay, and contract alliances with them, we are far from thinking, that such a conduct towards them, implies an approbation of the sins of their families.

As to the third argument he observes, that a zeal for the preservation and security of our most holy religion, is certainly highly commendable, provided it be tempered with that spirit of moderation and charity, which is enjoined by the author of it; *Bless them that persecute you, &c.* Now if we are to practice this benevolence towards those who do actually persecute us, how much more towards such whom we can accuse of nothing, but a preference of their own belief to ours! The Jews themselves admitted the stranger within their gates; and our Saviour, by the parable of the poor *Samaritan*, plainly teaches us, that difference in opinion upon religious points, ought not to interfere with the offices of humanity and compassion.

The fourth argument naturally leads him, to take a short view of our national character in regard to morals, which whoever calmly reflects on, as he justly observes, will find little reason to think that we have any new lessons of immorality to learn; or, that any thing that bears any relation thereto, is to be apprehended from the Jews; ‘Unless to some few of us, says he, it may be matter of apprehension, lest they should lessen our opportunities of exercising our own iniquities; and to all, or almost all, lest they should shame our negligence and coldness of affection towards our most excellent religion, by their zealous, though mistaken attachment to that, which they received from their forefathers.’

This is a short abstract, of what is contained in our author's little piece, entitled ΔΙΑΣΠΟΡΑ; his remarks upon some passages in Dr. Warburton's *Dedication to the Jews*, are introduced in the following manner:

‘The writer of the small tract mentioned in the title page having observed, in a *Dedication* addressed to the Jews by
Q 4 W. War-

upon some Passages in .

Dean of *Bristol*, some propositions directly contradicting those advanced in the very unwilling to remain himself unopposed, and much more so, to be the occasion, any other person, he has thought himself obliged to consider, with all possible attention, the substance then delivered, and to examine, with perfect impartiality, the contrary assertions of his opponent, whose great genius, and high reputation entitle him to particular regard.

That the obscure pamphlet above-mentioned is unknown, as the writer of it, to the Dean, has therefore no right to treat the *Dedication* to the *Diaspora*. But, as the doctrine of the former, do, if true, and conformable to the former, which he apprehends they are not) total-ly inconsistent of the latter, the author thinks it proper to submit his objections thereto to the

He flatters himself that he shall meet, from the very learned dedicator himself, with candor, and indulgence, which is not to be expected by a petulant spirit of contradictory partiality to that side of the question. He is induced both to publish his objections at first, and now to attempt a defence of his former position, in the desire of contributing to the discovery of the true sense of the prophecies, with respect to an important point under debate.

It is contained, either expressly, or by necessary consequence, in Dr. *Warburton's* Dedication, which is to be ill-founded, are the following. That the Jews are denounced by God Almighty upon the ground of their loss of their own community, but are not to be admitted into any other, inasmuch as they are to be aliens, and strangers in every land, and to sojourn: and that God, in punishment of their disobedience to their promised Messiah, had sent them into a state of sensible infamy of an unsettled vagabond life, and of a wandering country or civil policy, till the subsists of

The argument above can only respect particular community: so that the sentence against the Jews, and particulars of their race shall not be received

received by naturalization to the rights and privileges of the free-born subjects of those civil states, amongst which they shall happen to be dispersed.

3. That the naturalization granted to them by the act passed in the 26th year of his Majesty, and afterwards repealed, was a naturalization contradictory to that sentence, or, in other words, to the prophecies, which pronounce it.

4. That their future restitution to divine favour, will consist, not in being re-called to their own original country; but, in being naturalized, and incorporated into the various communities of the faithful.

These propositions our author examines in a very clear and distinct manner, and appears, through both his pieces, in the character of a sincere and impartial enquirer after truth. Whether the interpretation he gives of the prophecies relating to the Jews be a just one or not, we shall not attempt here to determine: we have only to observe, that he writes like a Gentleman, a Scholar, and a Christian. Here are no traces of an over-bearing haughty spirit, or of that illiberal turn of mind, which disgrace the controversial writings of his antagonist, but, on the contrary, many evident marks of that candid, modest, and humble disposition, which is the characteristic of every genuine Disciple of JESUS.

The principal point he contends for in his *remarks* is, the literal revocation, and re-establishment of the *Jewish* people, in the land given, from the first, by God Almighty to their forefathers, for an *everlasting possession*. As to the sentence pronounced upon the Jews, his notion is this:

‘ That the condemnation of the *Hebrew* People is general,
 ‘ and national; *i. e.* not necessarily extended to individuals,
 ‘ in the sense of a personal punishment, or suffering, the
 ‘ distribution of which, in proportion to personal offence, is
 ‘ reserved to the great Judge of all.—That it consists—In
 ‘ the dispersion, or scattering through the nations, consider-
 ‘ ed in the light of a removal, and separation from the land
 ‘ of promise, inferring and including the breach of all those
 ‘ ties, which united them, as a religious and civil commu-
 ‘ nity *there*, under the government of the God of *Jacob*;—
 ‘ and in the consequences of such separation;—That they
 ‘ want the illumination of divine grace to guide them into
 ‘ the way of truth, being left, generally, I do not say, uni-
 ‘ versally (for some are frequently converted) to the error of
 ‘ their own conceits, in consequence of which, the veil, as
 ‘ it is styled by *St. Paul*, remains to this day upon their hearts;
 ‘ and

‘ and that blindness, which is said by him to have happened in
 ‘ part to *Israel*, still continues to mislead them ; — In a word,
 ‘ that they are no longer, in the sense in which they formerly
 ‘ were so, the People of God.’

The Military Engineer: Or, a Treatise on the Attack and Defence of all Kinds of fortified Places. In which are explained the Construction of the necessary Works, with the Method of designing them on Paper, and transferring the Plan to the Ground; the Attacks of large Towns, with their different Out-works most in Use; and also of smaller Places, Forts and other Posts, which occur in the Course of a War; the Manner of Escalades and Surprises; and all other Matters relating either to the Works or Operations, necessary to convey a full Knowledge of the Art of Engineering. Composed by M. Le Blond, Professor of Mathematics, for the Use of the French Noblesse. To which is added, a succinct Account of three remarkable Sieges at different Periods, by which the Progress of the Art is pointed out. Illustrated with twenty Copper-Plates. 8vo. 2 vols. 8s. in boards. Nourse.

MR. Le Blond's character as an engineer is so universally established, that a good translation of his writings must necessarily be acceptable to those gentlemen, who study this branch of the art of war, and are unacquainted with the French language.

We learn from the author's advertisement prefixed to the work, that he had no design either to supercede, or improve upon, the celebrated Marshal Vauban's methods of attack and defence; but rather to write an elementary treatise on the same subject, on the same principles. These volumes, therefore, are not to be considered as a repetition, or transcript of Vauban; but as a superstructure raised on his foundation, in which the author has likewise availed himself of the works of subsequent writers, such as Feuquieres, Goulon, Folard, &c.

Mr. Le Blond, very properly, begins with general observations on the preparatives necessary for the attack of a fortified town; explains the terms of art that will occur in the sequel of his work; and lays down such maxims as are constantly to be observed on these occasions. He then proceeds to *invest*, which is the first operation of a siege, and is generally executed by a body of cavalry, before the arrival of the
 main

main army. The line of circumvallation, the park of artillery, the line of countervallation, trenches and parallels, properest parts for attacking, opening of trenches, sap, batteries, sallies, lodgment on the glacis, and taking the covert-way, batteries on the covert-way, descent and passage of the ditch of the half-moon, attack of reduits, bastions, lunettes, horn-works, crown-works, and of every other part of a fortification, that has hitherto been invented for the security of towns, or the protection of countries. These several articles make the subjects of so many distinct chapters. To these succeed the attack of a place situated on uneven ground, of a place surrounded with a morass, near a great river, on a hill, and of a maritime town. We are then taught how to prevent succours from being thrown into a town besieged, the manner of raising a siege, of attacking small towns and castles, of surprising large places, of taking place by escalade, and in what case, and by what means a siege may be accelerated.

The author having in the first volume treated, very amply, the present method of attack, proceeds, in the second, to inform his readers in what manner they are to frustrate the designs of the besiegers. He begins, very properly, with considering the garrison, provisions, ammunition, and general dispositions necessary for a vigorous defence. He then descends to the manner of sustaining each particular work, or part of the fortification; descanting, somewhat largely, on the defence of small towns, castles, castles, &c. In this part, he confesses to have borrowed considerably from the chevalier Folard's commentary on Polybius; as also to have copied from an able engineer (whom he does not name) the memorial, subjoined to this treatise, containing a summary account of the principal things to be observed in reconquering a place. To this memorial, he adds, several of his own notes, and concludes the whole with a short dictionary, of the terms that most frequently occur in fortification, artillery, attack and defence, &c. Thus far Mr. Le Blond.

The remainder of this volume, as we have seen in the first page, contains a succinct account of three remarkable sieges, viz. *Bois le Duc*, *Namur*, and *Bergen-op-zoom*.

The siege of *Bois-le-Duc*, (says the translator in his preface) formed by the Dutch under the command of Frederick Henry, Prince of Orange, lasted from the first of May 1629, to the fourteenth of September: there were three attacks, one carried on by the English and French, and another under

BLOND's *Military Engineer.*

of Orange on the south-west quarter of the town, and the north-east quarter under the command of Count Ernest Casimir, another under the conduct of the Baron de Naffau had the command of the attack, and the Sieur Pinsen, Governor of Rees, was directed against the south-east side: the west-side. In this siege, it seems, as if carrying on direct approaches through a moat. Such approaches were conducted in both Count Earnest, and Count William, the approaches being joined, the attack was in consequence on towards the Hintem-gate, where the ravelin between it and the town, were the besiegers, when the chamade was beat: the French having also made themself fort Isabel on the eighteenth of July, and fort St. Antony on the nineteenth, they in the approaches towards Vucht: the breach in St. Peter's bastion was made in the capitulation, when the besieged were four hours of war: the account of this siege was in French in a small folio size, and printed in Friezeland, 1630.

Namur in 1695, was conducted by King William III. The whole was completely invested in July, the town capitulated on the fourth of the castle and other works on the hill capitulated the first of September. The King's quarters were from the Maese to the south-east of the town, and the Sambre on the north-west of the place. The French's quarters extended from the Sambre, west of the town, down to the Maese on the east, and the quarters of the Brandenburgers from the south-east to the south-west, on the east, or south-side of the Maese: what is next, is a translation of a folio book printed in 1696, and entitled, *Relation de la Campagne et du siége de Namur, en l'année 1695.* It was ordered by King William, and published by his permission.

Bergen-op-zoom in the year 1747, was besieged by the French under the command of Marshal de Saxe. The town was defended by the allies and the lines by the Allies, and the

Prince of Saxe-Hilburghausen. The French came into the town on the twelfth of July, and it was taken by assault on the sixteenth of September. This place is on the river Scheld running on the south and south-west parts, and very strong lines stretching from the northward through morasses, it was only to be attacked between the north-east and south-east parts, and the French directed their approaches on the east side. The Journal in this work is something more than what was published in French in a quarto work printed at Strasbourg in the year 1750, and entitled, *Plans et Journaux des sièges de la dernière guerre de Flandres rassemblés par deux capitaines expérimentés au service de France*. For a copy of a manuscript journal of the siege, kept by a very considerable officer in the service of the Allies, and sent over to England for the use of a great person, some time since deceased, having fallen into the hands of the editor, he has joined the two journals together; and thereby, as he apprehends, has given a more distinct account of the actions on both sides, than has before been made public.

This transcript will be sufficient to inform the reader what he may expect to find in the account of these three memorable sieges, which are the more instructive as they are separated in distant periods of time: thus every improvement will be evidently conspicuous. Upon the whole, the edition appears to be a good one; and, we make no doubt, it will be very acceptable to our young students in the study of war.

Philosophical Transactions, Concluded. See our last, Page 128.

HAVING given a separate account of the Mathematical Papers contained in this part of the volume, we now discuss the remaining articles, in like manner, under the heads to which they more immediately relate; by which, as we cannot enlarge upon each in their order, the reader may the more readily take a view of the entertainment and instruction he is like to meet with, in his own particular branch of knowledge.

Articles which belong to Natural History, &c. are as

Art.

Transactions, Vol. L. Part II.

PLANTS.

Observations on the Sleep of Plants; and an Account of the same, which Linnaeus calls VIGILIA FLORUM.
Leicester.

Alpinus, are supposed to have been the first who observed a nocturnal change in the Leaves of Plants in their Sleep. It is now more than twenty years since it was first attended to it; and at present the cause, are very generally known. The list calls the *Vigilia Florum*, is an amazing and curious. It is found, that in some quality, there are a class of Flowers, which open daily and constantly at determinate hours; and the variation, in point of time, as to render the observation of all whose taste leads them to be enumerated near fifty Plants, whose names are in this manner; a list of which is an-

On the Sea Alga with broad Leaves. By Andrew Peyssonel.

On the Plants presented to the Society by the Botanical Society's Company: for 1757.

Concerning a Genus of Plants called Lichen,
By Dr. Watson.

article, and well worth the perusal of

Observations on the Manchinelle Apple. By Andrew Peyssonel.

its arising from the Manchinelle Tree known to many, some of our Readers may be surprised, perhaps, that the Savages use the juice to poison their arrows, the wounds of which are considered mortal; that the rain which falls on the human body, causes a burning oil; and that even the shade of the tree who sit under it. The singular observation is, that a breeding woman eat three of these apples, without feeling any prejudice from them; and that two dozen of them was, by timely evacuation, cured.

- Art. 114. *A farther Account of the Poisonous Effects of the Hemlock Dropwort; or the Oenanthe Aquatica succo viroso crocante of Lobel.* By Dr. Watson.

In the month of June, 1746, Dr. Watson communicated to the Society, an account of several French Prisoners having been poisoned by this Plant, at Pembroke. This account was published in the Transactions, and afterwards in most of the periodical papers of the time. A late instance, however, has evinced, says this Gentleman, that those publications have not fully answered the end of the writer; the Plant in question not being yet sufficiently known and attended to. This instance is here noticed in the case of one Mildane, a Cabinet-maker, of Havant in Hampshire; who, taking about five spoonfuls of the Juice of this Root, instead of the Water Parsnip, was soon after seized with vomiting and convulsions, in which he immediately died.

- Art. 116. *A Discourse on the Cinnamon, Cassia, or Canella.* By Taylor White, Esq;

The intent of this Paper is to shew, that the Cassia of Malabar and Sumatra might answer all the valuable purposes of the Cinnamon of Ceylon.

Of FOSSILES.

- Art. 68. *An Account of a Fossile Thigh-bone of a large Animal, dug up at Stonefield near Woodstock.* By Mr. Joshua Platt.

Some Vertebrae of an enormous size having been found, about three years ago, in the same place, Mr. Platt, author of this paper, conceives the Thigh-bone now discovered, might belong to the same animal, which he supposes to have been an Hippopotamus or Rhinoceros, deposited there at the time of the Flood.

- Art. 92. *An Account of the Fossile Bones of an Allegator, found on the Sea-shore, near Whitby in Yorkshire.* By Captain Chapman.

These Bones were presented, together with the Description and a Drawing of them, to the Society. They were found in a Stratum, what is there called Allum-rock, a kind of Black Slate; lying near sixty yards lower than the top of the cliff; which is continually wearing away, by the washing of the Sea, and must a Century ago have extended much farther than the spot where the Bones were found.

Art.

Transactions, Vol. L. Part II.

Description of the same Bones. By Dr. Morton.

On a new Species of *Orthis*, in Suecia re-
lata a Nicholao de Himself, M. D.
J. Watson, M. D.

INSECTS, FISH, &c.

On the *Limax non Cochleata Purpuram* se-
cundum producing Purple. By Dr. Andrew

Polyps, without shell, scales, or bones ;
the Polypi, without feet, fins, or any
scales. Its motion is vermicular ; and,
it curls itself up, when touch'd, 'till it be
commonly about four inches long, and
it discharges its purple juice, as the Cuttle-
fish's juice is of a beautiful deep colour,
and is easily to be got out,

On the Worms that form Spunges. By
the same.

On the *Solis Marina Americana* : or the Ame-
rican-sun-crown. By the same.

On the Resemblance to the Flower called Coro-
nilla : therefore, it takes its name. It is flat
and adheres to the rocks ; bearing from the cen-
tre white nerves, on a moist flesh, of a livid

On several rare Species of Barnacles. By
John Ellis, Esq;

On the Papers relative to PHYSIC and SUR-
GERY are the most interesting.

On the Effects of Electricity in Paralytic
Cases.

Dr. Franklin of Philadelphia, relates in
the success he met with, in his attempts to
phlogistication : the advantages the patients
derive are not being lasting, but always succeed-
ing are hence led to suspect the greater part
of the cures, boasted of in Scotland, Sweden,
and other countries, to have been of the same tempo-
rary

rary nature. It is, however, admitted, by this candid and ingenious observer, that some permanent advantage may possibly be obtained, when the electric shocks are accompanied with proper medicine and regimen, under the direction of a skilful Physician.

Art. 66. *The Case of a Boy troubled with convulsive Fits, cured by the Discharge of Worms.* By the Rev. Mr. Oram, Chaplain to the Bishop of Ely.

This is a very extraordinary case of a poor boy, in the most miserable circumstances, who was yet astonishingly relieved, by swallowing near half a pint of White Paint; which, vomiting and purging him with great violence, brought away an infinite number of Worms, the cause of his disorder. In Art. 111, Dr. Wall has made some observations on this case, and recommends Oil as a powerful Vermifuge. This is the form successfully prescribed by the Physicians of the Worcester Infirmary. *R. Ol. Oliv. lb. ss. Sp. vol. aromat, ʒij M. cap. Coch. iii. mane et H. S.*

Art. 69. *A Discourse of the Usefulness of Inoculation of the Horned Cattle, to prevent the Contagious Distemper among them.*

Dr. Layard, the author of this paper, having some time ago written an Essay on the Contagion among the Cattle, he appears now extremely solicitous to establish the practice of Inoculating, to prevent its fatality. It was a very just remark, however, which the learned President made on this subject, that “Before Inoculation could be practised on the “Horned Cattle, it is necessary to bring proofs, that this “disease is not susceptible more than once; and also assurances, that a Recovery from the Distemper, by Inoculation, guards the Beast from a second Infection.” This our author endeavours to do, and appears to have succeeded, as to the former part of the observation, viz. That Cattle having had the Distemper in the natural way, are not subject to a second infection. As to the latter part of the Remark, the very few trials that have as yet been made, hardly afford examples sufficient to give such assurance. Indeed, even the great number of instances brought to prove, that this Distemper is not susceptible more than once, ought, perhaps, to be confined to the natural way of receiving the Contagion: because we ourselves are well assured, that of certain Cattle inoculated at Beverwyk in Holland, one of them had before

Transactions, Vol. L. Part II.

temper in the natural way, and yet regulation.

an extraordinary Case of the Efficacy of sum of a Fever. By Dr. Munckley.

able Effects of Blisters, in lessening the in Coughs, attended with Infarction of By Dr. Whytt.

are interesting, and well deserve the

NOMICAL, and METEOROLOGICAL
tations on the Comet of 1757, and on the years 1757 and 1758. The first at the Hague; the second by a Cor-
y's. Also,

ent Temperature of the Air, at Edystone
Dr. Smeaton; and an Account of the ex-
Weather, and its Effects at Plymouth,
57; when Fahrenheit's Thermometer a-
y Dr. Huxham.

have also an account of the extraor-
weather in Georgia; in a Letter from
of which we have here extracted.

Georgia, 17 July, 1758.

ce o'clock; the sun bears nearly S. W.
a piazza, open at each end, on the
house, perfectly in the shade; a small
ws freely thro' it; no buildings are
heat, than sixty yards: yet in a ther-
r, made by Mr. Bird, and compared
ge Graham, with an approved one of
ry stands at 102. Twice it has risen
me height; viz. on the 28th of June,
y. Several times it has been at 100,
ccessively at 98; and did not in the

I think it highly probable, that the
own breathe a hotter air than any other
of the earth. The greatest Heat we
at 92, and that but once; from 84
variations; but this is reckoned an
mer. The weather-wise of this coun-
Hurricane; for it has always been
tempests have been preceded by conti-

‘ nual

‘ nual and uncommon Heats. I must acquaint you, how-
‘ ever, that the Heats we are subject to here, are more intense
‘ than in any other parts of the province, the town of Sa-
‘ vannah being situated upon a sandy eminence, and shelter-
‘ ed all round with high woods. But it is very sufficient,
‘ that the people actually breathe so hot an air as I describe ;
‘ and no less remarkable, that this very spot, from its height
‘ and dryness, is reckoned equally healthy with any other in
‘ the province.

‘ I have frequently walked an hundred yards under an um-
‘ brella ; with a thermometer suspended from it, by a thread,
‘ to the height of my nostrils, when the mercury has rose to
‘ 105 ; which is prodigious. At the same time I have con-
‘ fined this instrument close to the hottest part of my body,
‘ and have been astonished to observe, that it has subsided se-
‘ veral degrees. Indeed, I never could raise the mercury
‘ above 97 with the heat of my body.

‘ You know, dear Sir, that I have traversed a great part
‘ of this globe, not without giving some attention to the pe-
‘ culiarities of each climate ; and I can fairly pronounce,
‘ that I never felt such Heats any-where as in Georgia. I
‘ know experiments on this subject are extremely liable to
‘ error ; but I presume I cannot now be mistaken, either in
‘ the goodness of the instrument, or in the fairness of the
‘ trials, which I have repeatedly made with it. This same
‘ thermometer I have had thrice in the equatorial parts of
‘ Africa ; as often at Jamaica, and the West-India islands ;
‘ and, upon examination of my journals, I do not find, that
‘ the quicksilver ever rose in those parts above the 87th de-
‘ gree, and to that but seldom : its general station was be-
‘ tween the 79th and 86th degree ; and yet I think I have
‘ felt those degrees, with a moist air, more disagreeable than
‘ what I now feel.

‘ In my relation of the late expedition to the North-west,
‘ if I recollect right, I have observed, that all the changes
‘ and variety of weather, that happen in the Temperate
‘ Zone throughout the year, may be experienced at the Hud-
‘ son’s Bay settlements in twenty-four hours. But I may
‘ now extend this observation ; for in my cellar the thermo-
‘ meter stands at 81, in the next story at 102, and in the up-
‘ per one at 105 ; and yet these Heats, violent as they are,
‘ would be tolerable, but for the sudden changes that suc-
‘ ceed them. On the 10th of December last the mercury
‘ was at 86 ; on the 11th it was so low as 38 of the same

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by the compressed air in some great
and that by its force was driven up
that this air in the caverns, com-
pressed, first caused the dull noise, by
the air, which resisted in the cavern;
and, lastly, caused the small Earthquake,
the wind passed out of the hole, and
gave liberty to the air which was
compressed.

Conclusions I have made; from which the
endeavouring to find the cause of Earth-
quake, which destroyed the city
such conclusions as they shall think

which relate to LETTERS, ANTIQUI-
TIES, &c. HISTORY, the two following are

the Plan of Peking, the Capital of
Father Gaubil, a Jesuit.

; but without the engraved Plan, it
is useless; and, consequently, any extract
for entertainment to our readers.

on the Phœnician Numeral Characters,
By the Rev. Mr. Swinton.

ertation is to ascertain the Phœni-
cian Sidonian Coins, one of which
was found before the birth of Christ, hither-
to evince the notation of the Phœ-
nician Sidon, when they first appeared, to
be similar to, if not nearly the same with
the Greek. It is a learned and well-written
contribution both to the Society and its

of this volume with inserting the
Mr. Arderon of Norwich, on giv-
ing to Brass.

that he found his Brass Compass-
es, when suspended without, at half
that if suffered to touch, it drew it
to itself. He communicated Magnetism
to the ring, and giving the double Touch
after

after Mr. Mitchell's method. Mr. Arderon did not find magnetic Brasses to attract Iron; but does not pretend to determine the cause. Different pieces were found to receive Magnetism in different degrees; and some not at all; without any evident reason for the peculiarity.

The author proposes two ends to be obtained by prosecuting these experiments: first, to shew the impropriety of making Compass-boxes of Brasses; which may occasion fatal effects: and, secondly, that if Brass Needles could be made to act as strong as Iron ones, they would be preferable, because less liable to rust.

ACCOUNT of FOREIGN BOOKS.

Fabularum Æsopiarum Libri quinque. Auctore Francisco Josepho Desbillons, é Soc. Jesu.

Ejusdem Fabularum Libri quinque alteri nunc primum editi.
That is,

Fables written after the manner of Æsop. In ten Books.
12mo. Printed at Paris, for Barbou, 1759.

THE first five books of the Fables before us, were printed at Glasgow, in the year 1754; and a second edition of them at Paris in 1756. The ingenious author has now acknowledged the work, and obliged the public with a more correct and improved copy; having added five new books to the former publication. The whole contains about 350 Fables; the greater part of which are translated, or paraphrased, from the writings of the most eminent Fabulists, ancient and modern. La Fontaine, in particular, appears to be our author's favourite; he having imitated him, in a great variety of well-chosen Fables. The famous tale of Perrette, the Milk-maid, so well told by that excellent Fabulist, is thus concisely imitated by our author, in the twelfth Fable of his sixth book.

Summo repositum capite lactis cymbium
Puella dum fert rustica, tacito in sinu
Reputare cœpit quidquid hinc posset boni
Emergere sibi. Vel nihîl, inquit, ex mea
Conficiam lacte, vel pecuniæ satis,
Ut ova centum compagem: pulli tribus
Simul à gallinis excludentur: est quidem
Astuta vulpis; horum non adeo tamen

R 4

Numerum

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ut, ut porco non sint pares
 emptus est porcus mihi :
 e multum fecit corporis ;
 que vacca et ejus insuper
 mi jam exultat florido——
 sui ; gaudio exilit
 in lacte evertit suas.
 que fabella hæc monet,
 magna vigilantes solent.

appear, however, to be altogether a
 work containing a considerable number
 of Fables, of his own particular inven-
 tion. For the entertainment of those classi-
 cists not too much prejudiced against the
 work, we shall quote one of these, as a
 specimen of his writer's abilities. Book the eighth,

CORVO ET LEPORE.

dum thymum pascit Lepus ;
 as hunc simul Corvus videt,
 et aspiciit procul :
 em nisi, ait, admoneam citò,
 senatoribus.
 quam confedit solo,
 hortatur monitor anxius,
 recipiat laubulo,
 et adventum, et necem.
 truit, falsis licet :
 o cursum verterant.
 no tollere se tentat pedes
 editos cassibus,
 duit se improvidus,
 videre dum cupit.
 ni student vigilantibus.
 sæpè nihil in propriis vident.

the sake of our English readers.

CROW and the HARE.

heads were in their prime,
 cropt the fragrant thyme,
 er, a meddling Crow
 feast below ;
 nters, from afar,
 ng dogs of war.

“ Alas,

“ Alas, poor Hare ! ere yet too late,
 “ O let me warn thee of thy fate.”
 Exclaim'd the Crow ; and quick descended,
 To give the good advice intended.
 The Hare, alarm'd, with speed withdrew,
 Not doubting but the tale was true :
 Whereas, in truth, th' unkennell'd pack
 Had ta'en, full cry, a different track.
 But now, to mount on wing again,
 The struggling Crow attempts in vain ;
 For, while intent t' advise the Hare,
 She lighted on the Fowler's snare ;
 And found, at length, herself the bubble
 Of all her needless pains and trouble.

Who meddle thus with others' cares,
 Too oft neglect their own affairs :
 But who abroad for business roam,
 Should nothing leave undone at home.

The several books, into which our author has divided his work, are introduced each by a Prologue, in the manner of Phædrus ; in imitation of whom, also, he gives us, in one of them, the following description of himself, as to his disposition and manner of life.

— Vivo mihi propè uni cognitus :
 Nullumque novi ex istis terræ filiis,
 Regisica quorum prandia examen leve
 Famelicumque literatorum colit :
 Neque cruditis verfor in conventibus,
 Undè mihi furtim sub pectore inoleverit
 Et efferbuerit acrior æmulation ;
 Tum mentis ægritudo, liver postea,
 Demùm simulas, et odium coaluerint.
 Sed inhonoratus invidendam nemini
 Placidamque vitam solus in tenebris ago ;
 Ac, si quid fortè calleo de moribus
 Hominum, illud omne debeo libris,
 Quos consulare amo lector non indiligens.

It may be suspected, that a man who confessedly draws his knowlege of mankind solely from books, must be very unequal to the task of a Fabulist. To invent Fables, indeed, with any great degree of success, at this time of day, may require a more intimate acquaintance with the vices and foibles of mankind, than our author seems to be possessed of ; but it should be remembered, that elegance and simplicity of expression contribute much to form the character of the Fabulist. Fontaine invented little ; and yet his choice of sub-
 jects,

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re of his stile, have distinguished him
k of this kind of writers: and, per-
t of our author himself, as far as it re-
ork, consists rather in his turn of ex-
on, than in any instance of his pen-

Académie des Sciences et Belles Lettres. 4to.

Royal Academy of Sciences and

April last, page 371, we made first men-
id particularized the several articles of
y that it contained. We shall now
ranked in the class of Mathematics,

The first is an enquiry into the na-
ne Variation of the Needle; by Mr.

ity which has been observed in this
ned frequent attempts to discover some
t be always known and accounted for.
ese attempts have been attended with
ulty of reducing such a variety of ob-
incompatible and inconsistent, having
table. The celebrated author of this
ntroverting the well-known theory of
censures as inconclusive and unphilo-
ot know that the Doctor himself, or
d any great stress on his hypothesis.
genious; and, tho' it might not ap-
et we do not see what great advantages
vances made, by formally combating

to account for these very surprizing
mena, supposed the existence of four
two moveable, and two fixed. His
tion was, that if the earth was con-
magnetical Poles, the Needle should
ian to vary constantly, in every place
he same way; either toward East or
the Meridian, passing over Hudson's
Brazil, it had been observed, that the
ard in the former place, and eastward
to a very considerable degree of both.

Mr.

Mr. Euler does not judge this observation a sufficient reason for thinking the Variation of the Needle inexplicable, on the supposition of there being two magnetic Poles only. He observes, that if we suppose the two Poles to be placed diametrically opposite to each other, it could not, indeed, happen that in any two places, under one and the same Meridian, the declination should be found, in the one to be East, and in the other West. But, says he, if these Poles are not diametrically opposite, but posited obliquely, with respect to the earth's diameter, such a Variation may happen. This he proves geometrically; and thence takes occasion, as above-mentioned, to censure Halley's hypothesis of four Poles, as exceptionable; and asserts it to be absurd, to have recourse to such a supposition before it be proved, that the Variation cannot be accounted for on the principle of there being but two. After having thus endeavoured to obviate the objections that might be made to his theory, as a needless innovation, he lays down his general problem; viz. How are we to account for, and determine, the Declination of the Needle, at any time, and on every part of the globe, on the supposition of there being two magnetical Poles only. We cannot enter minutely into his argument, without trespassing too much on our plan; and to make an abstract, short enough for our purpose, would be difficult, without doing the author injustice.

The second article, written by the same hand, relates to the strength of Columns. It consists chiefly of Calculations, tending to explain a rule for determining the strength of any pillar, or the greatest weight it can bear without giving way; supposing the pressure to be vertical, and such column to be equally strong throughout its whole length.

Article the third is entitled, *General Rules for the Construction of Telescopes and Microscopes, of whatever number of Glasses*. By the Same. This paper contains a very plain and intelligible account of the principles on which the disposition and form of the glasses, in all instruments of this kind are founded; and the manner in which the whole instrument must be constructed, so as to be possessed of the several properties essential to its perfection. These Mr. Euler particularizes thus. First, the object should be magnified to the given degree. It should be rendered sufficiently luminous, distinct, and clear. The field should be made as large as possible: and, lastly, the eye should be never incommoded with those prismatic colours, that arise from the different refrangibility of the rays of light.

The

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st article, is written also by Mr. Euler, on the construction of Perspectives with three points, the object inverted. In this Memoir, he explains the principles laid down in the preceding, and demonstrates, that with due care, these may be brought to a much greater degree of accuracy than appears our best artists have, as yet,

Or, Philosophical Rhapsodies. Amsterdam; for Merkus, 1759.

Mr. de la Roche, author of *Amilec** hath here published as a new method of truth and error, argument and fable, which perhaps ever afforded entertainment to the human mind. His principal intention, says he, is hereby to expose the errors of philosophical systems in vogue, and point out the evidence worthy to be placed in each.

However, if this were his chief design, he has failed in it: unless he intended that degree of amusement, which is very little, indeed. For, tho' he sometimes rallies the Hypothesists, he seldom does so, by giving proofs of greater sagacity than they are capable of.

Even for men of the lowest capacity, to be amused by doubts and objections; and to be employed in the use of wit and words, to represent the errors of the human mind, might seem a little ludicrous enough to make it seem that it would be remembered, that it is much more agreeable to the human mind to form one of the

systems, nevertheless, our author's intention is not to amuse, but to instruct: and had he pretended to no other merit, or, in his own words,—‘*égayer ces hommes phlegmatiques, qui voudroient toujours s'égayer; et faire passer de temps en temps, et se divertir, et se divertir.*’ Publish only, his book might, perhaps, have been attended with success, while his readers, respecting the author, as a philosopher, and a philosopher, had a distinguishing appellation of the joy-

Les Hommes; attribué à Mr. de la Roche,

Bu:

But to give our readers a more particular idea of the work. It is divided into two parts; the first containing the *Visions of Ibraim*, an Arabian Philosopher, and an *Essay on the Nature of the Soul*. The second consists of *A Voyage to Limbo*; and a continuation of the foregoing essay.

Ibraim, our philosophical Arab had studied under Saiouph, a facetious professor, who played the drole in his academy, and solved problems with the same face and gesture, as if he had been making puns, or cracking jests: for, indeed, he was fully convinced that none of the sciences were of consequence enough to be treated seriously. The following is one of his extempore lectures, delivered publicly in the schools, in defence of the influence of the moon.

‘ It was formerly the custom, my dear pupils, to take things
 ‘ on trust, and to believe without seeing; whence the world
 ‘ were apt sometimes to fall into errors. It is now, on the
 ‘ contrary, the fashion to believe nothing but what we do
 ‘ see; and by that means, there are a thousand interesting
 ‘ truths we give no credit to at all. It is generally believed,
 ‘ for instance, that the moon has the power to raise the wa-
 ‘ ters of the sea; because we see the effect of it, in the tides:
 ‘ and yet no body thinks the same planet hath the like effect
 ‘ on the small quantity of fluid which circulates in the or-
 ‘ ganized bodies of plants or animals: and that for no other
 ‘ reason but because they cannot see it. Thus the influence
 ‘ of the moon, so universally acknowledged of yore, is now
 ‘ entirely discredited. But, wherefore? Hath that planet
 ‘ the power to disturb the immense body of water in the
 ‘ ocean, and not that of affecting the small stream of veget-
 ‘ able sap, or the invisible current of the animal spirits?
 ‘ For my part, I do not see why that planet should not have
 ‘ a similar influence over all bodies. I think I have observed
 ‘ the disposition of all terrestrial objects to vary, according to
 ‘ the situation of the planets. For example, toward the Ver-
 ‘ nal Equinox, you see all the springs of Nature come into
 ‘ play. The multiplication of the animal species goes on, to
 ‘ a miracle. Vegetation performs wonders too: and every
 ‘ object around us is alive and merry. Then is the time to
 ‘ sow, to plant, to make verses, to solve problems in meta-
 ‘ physics, to form systems, &c.—I can assure you, I know a
 ‘ very honest, good sort of a man, who hath always more or
 ‘ less wit, according to the changes of the moon. Some
 ‘ years ago, he took it into his head to write a tragedy; and
 ‘ as he never wrote a line but at seasons indicated to him by
 ‘ a judicious astrologer, of his acquaintance, he made a to-
 ‘ lerable

of it. Unhappily, indeed, the first
tion, the Sun entered *Pisces* : An uni-
ted : the actors had neither spirit to
tators to applaud : in short, the piece
catastrophe, indeed, was somewhat
ust be confessed, the actor topped his
that incident contributed no little to
play. The aspect of the Planets was,
no means favourable to the effusion of
ood : but had the sun been in *Aries*,
ager that this very circumstance would
d galleries in an uproar : the whole
undered with applause. In fact, au-
ell or ill, according to the planetary
iders judge of their writings, accord-
the moon. Even in this lecture I am
e a proof of the truth of this doctrine.
ast quarter, had I deferred my discourse
ould have said a thousand good things
it : being, indeed, incapable of devising
w moon. But, whether her influence
emanations, issuing from that planet,
h, I know not. Whether the tenuity
to what is asserted, I cannot tell.
r repels, I am quite ignorant. I only
for if it be the cause of the tides, some
certainly and indisputably act.'

tutor, it is no wonder Ibraim, our vi-
in philosophical knowlege. The first
is, a Dissertation on Sleep. There is
e, in effect, between a man in a pro-
t. He can only be said to vegetate :
d distinguish him from other creature ;
, bordering on inactivity : the animal
ger in his brain ; and nothing more is
greatest genius to a level with a simple
animal fluid alone, we owe the cha-
eing. When that is properly in mo-
think, and reason : but this motion
t asleep, and act, think, and reason no
or watchfulness, indeed, is generally
or motion of body : and yet, so it is,
, who are perpetually gad-dling about,
y where, are commonly more sound
else. With these, the animal spirits
perform

perform exactly the same office as the strings of puppets; they themselves being only the archetypes of *Monf. Pantin* and *Mr. Punch*. That fluid, therefore, being constantly employed in moving their eyes, tongue, arms, and legs, which are in perpetual agitation, the brain is necessarily left empty, the mind is quite inactive, and, in short, the *man* is fast asleep. On the contrary, it not unfrequently happens, that such persons as appear insensible, dull, and stupid, are more awake than we think for; all persons being more or less so, in proportion to the activity of the animal spirits in the brain. Those whose spirits are here the most active, therefore, must be allowed to be, of all mankind, the most perfectly awake: among these we find your philosophers, orators, poets, and men of genius. There are, however, some whose heads are so unhappily fabricated, and whose brains are of so peculiar a texture, that their animal spirits frequently acquire a motion too violent; they ferment, boil over, and the poor creatures run mad.

From these, and such like phisiological reflections, *Ibraim* lays down the following judicious maxims, viz. That half the world are actually asleep; and that what we even call being awake, is only being asleep in a less degree than others. Two sorts of men, he seems to grant, indeed, may be really awake; and those are men of genius, and madmen; between whom the difference, according to him, is very trifling: for if to become mad, says he, be to have lost one's wits, those are certainly in the most danger who have wit to lose: nay, what we call power of imagination, sublimity of genius, and strength of reasoning, are the very symptoms that nearest resemble those of madness.

Such are the arguments of our wise Arabian, intended as a ridicule on the similarity of reasoning in the disquisitions of modern sophists. Our author's sarcasms, however, are often too general, and his irony not always delicate or intelligible. The reader will, perhaps, be better pleased with a specimen of the moral tales, with which he has enlivened his speculations. The following history is related, says he, by *Ima*, in his dissertation on the moral and political advantages of ignorance.

The History of the ORACLE of BABYLON.

THE Genius of Truth, driven out from the commerce of mankind, was on the point of quitting the earth, and retiring no body knows whither, when the repentant Babylonians thought proper to build him a temple, and sacrifice

on

FEIGN BOOKS.

, therefore, he turned his steps, and
Babylon. In return for their offerings
descended to indulge them with the pre-
instruct them in the truth of whatever
To this end he took possession of the
happened to be one day in a profound
ed with a human form, placed himself
d erected; answering all manner of
propose. He recollected things past,
d foretold the future.

oracle so dangerous, for never was
often told the truth. He was univer-
e Babylonians believed themselves in
happy; as they were now no longer
on. But, alas! this was their misfor-
weak to support the weight of truth!
a man, whose flattering hopes had at-
k of the grave, learning of the Oracle
founded, turn mad, and die desperate.
himself, and almost happy in the con-
merit, fall headlong on the discovery
from the highest pinnacle of self-suffi-
and most abject state of humiliation.
who had spent their whole lives in seek-
can to doubt of every thing they knew,
s into the bottomless abyss of Scepti-
delivered by the oracle, was, in fact,
happiness of the Babylonians. Their
ve little pleasure, because they foresaw
attending their indulgence: while the
taught to expect, began to torment
before they really happened.

divorces, and dissolving partnerships, be-
for friends began to find one another
ared to be what they really were; and
dupe others, saw themselves already in
apes themselves. Peace and good or-
their ignorance, and discord and con-
nowledge of the truth. The towers of
to ruin, and its streets were growing

philosopher, named *Ima*, was at the
His character deserves to be known.
frequently made the human mind the
object

object of his contemplations, and had formed no very high ideas of its capacity. He looked on himself as ignorant, and esteemed few others very wise. As he found little instruction in books, he read the less; and thought the more: not that he flattered himself with making much greater discoveries than his predecessors or contemporaries, but that he chose rather to indulge the luxuriancy of his own imagination, than to adopt the notions of others, about matters, where both were equally chimerical. The ignorance, weakness, and malignity of human nature, had particularly engaged his attention. I have no very great opinion, would he often say, of mankind; but they are my brethren: I respect them, and wish also to be myself respected. There is no love lost, however between us: such as theirs is for me, I am very indifferent about it: and such as I could wish it to be, it is more than probable I shall never deserve it.

These reflections, which made him look on all the occurrences of life with the greatest indifference, had, at the same time given him a tranquility of temper, and a sweetness of manners that nothing could discompose. Meanwhile, to outward appearance, easy, careless, and indolent, he cherished within, an active and lively imagination, equal to the government of two Babylons. The administration, who, contrary to the advice of Ima, had thus paid their devoirs to the Genius of Truth, now applied to their neglected magistrate, to desire he would find means to get rid of him. He undertook it, and succeeded: To this end, he conveyed privately into the temple, every morning, four or five impostors, who mimicked the tone and gesture of the oracle to perfection. The public swallowed the bait, and gave thanks to the Genius, for increasing the number of oracles. In a short time, however, it was discovered that very little dependance was to be put on what had lately been uttered. Hence, also, it soon began to be suspected, that from the first, the people had been under a delusion; and that, tho' sometimes the oracle might have told truth, it was mere guess-work, and had happened only by chance. Under this persuasion, they gave themselves no further trouble to consult the oracles.

From this time friendships recommenced; husbands and wives were reconciled; societies were again established; and the Babylonians recovered their former peace and tranquility, in proportion to their ignorance of the truth, and as they became again the dupes of each other.

FOREIGN BOOKS.

her prettily-imagined tale, which he is, King of Egypt. The moral of be levelled too indiscriminately at philosophers, in general: at least, it appears that inquiries after truth, directed by the sun, as never make any inquiries at all; discoveries to be determined by those on trust. We shall quote, therefore, of this story; as we find therein a satirical literature and manners of the

ere reigned a King over Egypt, who his. His name was Totis. He was a and a brother to the rest of mankind. by the genius of wisdom, to whom is indebted for all his glory, he formed the Egyptians a nation of wise men. ed the sages of his court throughout ended universities; liberally endowed d professors in all arts and sciences. smiling face. In a short time, he had poets, and men of science of all kinds: ht wisdom herself, had taken up her Unhappily the women took it their e too; and that spoiled all: for, as r would not, reach up to the sciences, ng the sciences down to them.

ecessary, to lay the powers of genius to confine them within the sphere of to rise beyond this was a crime, and e sciences was in no little danger of within the round of an hoop-petticoat. , appealed to the tribunal of the fair ion of the ladies became the author's

Writers studied no longer to instruct, at point being to skim over a pleasing thout examining any, and to tickle the ouble the judgment. Thus, they *time* and *beautiful*, for the *quaint* and *singular*; argument for declamation,

A taste for trifles became general; n triumph; and wisdom stood abashed re few who had resolution enough to e, of those few, the greater part gave

The

The stile of the Egyptians was originally stiff and diffuse. By degrees it had been improved, and had arrived to such perfection, that their writings were esteemed master-pieces of method, precision and elegance. But like fruit, which once perfectly ripe, begins to decay, so now their writers began to degenerate. From that time, their stile, no longer easy and flowing, was perpetually breaking out in leaps and starts; their works becoming so affectedly concise, that they resembled mere sketches, and looked rather like tables of contents, than finished pieces.

It was nevertheless, conceived by some, that the old taste might, yet, be restored; others maintained it never could. The modern stile, said they, is like a strong spirituous liquor, to the taste of which we are accustomed; whence it is impossible, we should ever be brought to relish simple wine again, though the best in the world.

To give every one their due, however, the Egyptians did excel in some few particulars. They were the first people on earth at making entertainments: their furniture, dress and equipage, were all in high taste; and they were indisputably the best dancers in the universe. In short, they might, as they did, justly pique themselves on being the greatest masters in the least of arts. One danced, another sung, a third wrote romances, all played the fool, and called it the enjoyment of life. Let us sing, dance, and be merry, was their cry, we live but for an instant; just to look about us, and to die.

Is it not very surprizing, that such people should set themselves up as models for other nations? And still more surprizing, that other nations should acquiesce in them as such, and copy after them accordingly!

In our author's essay, on the Nature of the Soul, we have a recapitulation of the known arguments of Locke, Maupertuis and others: like them, too, having written a good deal about, and about it, he leaves the argument much where he took it up; and of consequence, his readers, as wise as he found them. We shall, therefore, dismiss him for the present, leaving our remarks on his *Voyage to Limbo*, in the second part of his work, till another opportunity.

Memorias das principaes Providencias, que se deram no Terremoto que padecco Lisboa, no Anno 1755. That is,

An Account of the principal Measures taken, for the public Safety, during the Earthquake, at Lisbon, in the Year 1755. Fol. Lisbon. 1759.

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Authors have given us circumstantial relations of the havoc and destruction, made at different times, by earthquakes: they have pathetically described the sufferings of the sufferers, and the horrors of the calamity. Again, have busied themselves, to little purpose, in making inquiries into the cause of these events. But none, that we know of, have taken any very particular account of the measures made use of to succour the inhabitants, during such a time of consternation.

The author, is the task, which excited by a calamity, have here undertaken. May Portugal be preserved from the like deplorable events! But, if such calamities should accidentally happen, those, who are the cause of it, may probably gather, from these memoirs, to serve them in their extremity; by the measures, which have been already taken on such an occasion.

Excuse us, that we do not enter into the details of the earthquake; as the circumstances, and indeed the particulars of this earthquake, in general, are pretty well known. The pieces, of which these memoirs are composed, are undoubtedly authentic, we presume they will be deemed valuable to any future writer, who may wish to particularize an event, remarkable enough to be recorded in the history of Portugal.

Militaires, ou traité des Fortifications de l'Infanterie, des Officiers particuliers d'Infanterie, de la Guerre. Dans lequel on a compris la Manière de les Attaquer. Par Mr. Le

Art de la Guerre. Written for the Use of Officers on detached Parties. 12mo. Paris.

The performance of a literary as well as a military task, is a capacity, as to the latter, the reader, who has perused this book has been honoured with the suffrage of M. de la Harpe and Mr. Belidor: the latter of whom, hath commended it, as a judicious and useful work, containing the best and most practicable rules for the conduct of the advanced posts of an army; and of great utility to the young and unex-

Le Partisan; ou L'Art de faire la Petite-Guerre avec succès, selon le Génie de nos Jours. Détaillé sur des Plans propres à faciliter l'Intelligence des Dispositions & de tous les Mouvements nécessaires aux Troupes Légères. Pour réussir dans leurs Marches, leurs Embuscades leurs Attaques, & leurs Retraites, &c. Par Mr. De Jeney. A la Haye 1759. 12mo.

The Partisan; or, the Art of skirmishing with Success, according to the Genius of the present Times, &c.

In this martial age, it is more than probable that we have many readers, who will be glad of any information that may guide them in their pursuit of military erudition. Our own writers on the art of war are few and insignificant, unless in those branches that are particularly founded on the mathematics: we must therefore stoop to be instructed by our neighbours, even by our enemies; *fas est, says Horace, ab hoste doceri.* Mankind have in general, so assiduously cultivated the noble art of murdering each other, that it is become a necessary study to each particular nation, for their own security. The writer of this short treatise is indeed no Frenchman, although an officer in the French service. He modestly declares, that he has no pretensions to the name of an author, that he derives his maxims and reflections entirely from his own experience, acquired in the course of twenty-four campaigns in Turkey, Hungary, Italy, Germany, Flanders, &c. His intention was not to publish a compleat treatise on the business of a Partisan, but only an introduction. He divides his book into fourteen chapters, under the following heads. 1. Of the corps of a Partisan. 2. Of the number of troops requisite. 3. The choice of recruits, their dress and arms. 4. The choice of horses, and equipage. 5. Exercise. 6. Subordination. 7. Precaution necessary in secret marches. 8. The choice of posts, and the method of defence. 9. Precautions to be taken in reconnoitering. 10. Of surprizes. 11. Ambuscades. 12. Retreats. 13. Means of immediate relief, in such complaints as are common to light troops during the campaign. 14. Certain methods of curing horses in those disorders which most frequently retard the service. These several subjects (except the two last chapters) are treated skilfully, concisely and with perspicuity. Here are a few plans for illustration, which though poorly executed, are abundantly sufficient for the purpose.

We cannot, at this time, deny ourselves the pleasure of translating a short passage from the volume in question, as it is a testimony of our beloved Prince Ferdinand's military capacity, from the mouth of his enemy. 'In the year 1757,

IGN BOOKS.

advanced with his army towards
the allies. I had orders, the day
the rear of their camp with a hundred
and twenty-two leagues, and arrived
by accident; but the prudence of the
frustrated our whole design, and left
to admire his retreat.'

that the books on military subjects, in
are almost without number, yet we
are more knowledge in this branch
ed from the few pages of this author,
celebrated voluminous writers, most of
methodical, or so prolix, that it is
ft from them matter sufficient to form
e should imagine, that a translation
ery acceptable to the military gentle-
especially, those who are engaged in

*Intermittentium tum remittentium Natura,
varius Experimentis et Observationibus*

Nature of intermitting and remitting
Method of Cure. 8vo. Paris. For

of this work hath thought proper to
character we have received of it suffi-
n, as a man of knowlege, candour
y, on a future occasion, perhaps, be
particularly into the merits of his
ean time, we dare assure the medical
worthy his perusal.

*De nova theoria Colorem, in publi-
Scientiarum imperialis Petropolitane*

Colours: Read before the Royal Aca-
t Petersburg. By M. Lomonosow.

to establish a new theory of light and
osow supposes light to consist of a
y perpetual vibrations and gyrations,
of motion, depend our sensations of
the particles of light to be spherical,
ent sizes, so adapted to each other,
that

that the smallest may be included in the interstices of the largest: the gyrations of the largest spheres, producing the sensation of red, those of the middle size yellow, and of the smallest blue. On the whole, the piece is ingenious enough; but, being purely hypothetical, we shall not trouble our readers with the conclusions our academic draws, from premises so chimerical.

(*The Account of Foreign Literature, will be continued in our next.*)

Travels through Part of Europe, Asia Minor, the Islands of the Archipelago; Syria, Palestine, Egypt, Mount Sinai, &c. Giving a particular Account of the most remarkable Places, Structures, Ruins, Inscriptions, &c. in these Countries. Together with the Customs, Manners, Religion, Trade, Commerce, Temper, and manner of Living of the Inhabitants. By the Honourable J. Ægidius Van Egmont, Envoy Extraordinary from the United Provinces to the Court of Naples; and John Hayman, Professor of the Oriental Languages in the University of Leyden. Translated from the Low Dutch. 8vo. 2 vols. 10 s. Davis and Reymers.

IN perusing the several Accounts of Travellers, visiting the same places and people, it must be expected to meet with repeated information concerning matters already known. If we reflect, however, on the many impositions which Voyagers are apt to put on the public, especially those who give the first account of strange customs, and remote countries, we shall think ourselves not a little obliged to succeeding ones, by whose authentic relations those of the former are corrected or confirmed.

It is some years since the *Travels* before us were undertaken, and this account of them written: we meet, nevertheless, with many observations that we do not remember to have seen in other Writers. But were these even few, as our Author assures us, 'he mentions nothing but what he has himself seen and observed,' his work cannot fail of affording a satisfactory entertainment to those who seek rather to acquire real than imaginary knowledge.

An objection, indeed, may be made to the propriety and use of the present publication, on account of that frequent change in the customs, manners, and even the face, of some countries, by time; insomuch, that in half a Century many of them would not be known by their former descriptions. This remark, however, should be confined, in a great degree

EGMONT'S *Travels*

have a free intercourse with other
or to those where the Civil Arts are
Fifty years may make, and in fact
change in the manners and customs of
polite cities of Europe; as well as
try of our Colonies, in other parts of
even a similarity of manners gradu-
those people who hold a constant and
each other; so that men of certain
nce, and England, so nearly resemble
they seem to have lost those national
d formerly to distinguish them.

we find other people who have not
se with each other, so tenacious of
customs, that whole centuries pass
making any remarkable deviation from
ors. Hence the Arab still lives the
cestors, and the young islander of the
reis in the fashion of ages past, and
y, may last for ages to come. We
t-least, that it is the fashion, at pre-
what singular, we shall give it in the

el is one of the islands of North-Hol-
Degrees North Latitude, is six long
it, and tolerably well inhabited. As
natives, it comes nearest to that of
there is very little difference in their
monious; simple in their diet; gree-
h the sea is chiefly their resource, by
in and out, and saving of the car-
or otherwise damaged: and of the
ird belongs to them for salvage, and
repidity on such occasions are worthy
The women are good tempered and
ely without beauty; very fond of
mong the youth of the *peasantry* is car-
e *queefling* *. This is an ancient cus-
and courtships among the young peo-
s, and Wieringen, but especially in the

lator mean by a *manner like queefling*?
English; and in Dutch, *te queefien* means
ery particular manner; and is used in no
be properly said to be like itself.—He
the manner called *queefende*.

‘ Texel.

‘ Texel. It is, indeed, of an antiquity, the date of which cannot be traced. The Spark comes into the house at night, either by the door, which is left upon the latch, or half open, by one of the windows, or through the stable, and makes his way to the bed-chamber of his Sweetheart, who is already in her bed. After a compliment or two, he begs leave that he may pull off his upper garment, and come upon the bed to her. This being of course granted, he lifts up the quilt or rug, lays himself under it, and then *queests*, that is, chats with her ’till he thinks it time to depart, which is invariably done by the same entrance he came in at. This is a custom from which the natives will not soon depart: the parents thinking it equitable not to deny their children a freedom they themselves were indulged in. Their innate tenacious parsimony also finds its account in this custom, which dispenses with the articles of fire and candle in the long winter evenings and nights.’

The constitution of these young islanders will be thought, perhaps, something cold, or the nymphs remarkably chaste; to admit of so familiar a method of courtship. But the truth is, they are not over delicate in their notions of modesty; and if any accident should happen, whereby a criminal familiarity is betrayed, the law obliges the young fellow to marry his mistress: and, as events of this nature are, as might be well expected, pretty frequent, they leave hardly any stain on the reputation: the marriage ceremony once passed, all things are set to rights.

After the above observations on the Texel, our Author takes leave of his native country, and proceeds on his voyage to Turkey, touching at several places in his way, at some of which the Reader, perhaps, will not be displeased to attend him.

In Italy he made some stay; and tells us, that at Leghorn, he saw a scene of courtship of a very different kind from the above; where, instead of being in so familiar a situation as that of the North-Hollander. ‘ The Lover, with his Sunday cloaths on, and his rolled up stockings, stood in the streets, addressing his listening charmer, who was lolling all the while out of her window. And indeed,’ continues our Author, ‘ a young female would ruin her character, were she to admit her lover within doors, or enter into an evening chat with him, *tête a tête*. This, however, was a scene confined to the vulgar; among people of fashion marriages being determined by the parents; and ’till that

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disposed of in the convents for education, we have the Nuns as Minions; and thus, we learn *un poco di bene et un poco di*

any rank, enjoy, however, more than any time our Author made his observations, no woman was permitted to go abroad without a chaperon; nor was it safe, according to the custom of the Lady, lest it should be construed into an attempt to force one into

of the Italians, says he, they are, in general, superstitious and ignorant, though to a less degree than the Spaniards. However, we do not find among them any malignity against Hereticks and foreigners, as in many other places. And what I was particularly struck with, that in the inns no difficulty was made in eating flesh for foreigners on Fridays and Sundays. A Gentleman who was just come from Rome, and who I was expressing my satisfaction at the time, that he had eat flesh there even on Fridays, told me, however, this is more than an Italian himself could do, for the Inquisition: he may, however, eat flesh, but not on Fridays, provided he takes care not to offend the Sovereign and the Laws; but should he be taken by the Inquisition, the Inquisition would punish him for his disobedience of it, and imprison him. But the Inquisition does not extend to foreigners, and therefore eating and drinking. I have observed, that the Italians are not so infatuated with their images as the Spaniards, possibly their intention may be rather to amuse the vulgar, than to worship the statues, and include the vulgar, who have a great deal of image-worship. As I was walking in the Piazza, I saw a fellow very reverentially pull off his hat to the statue of Hercules and the Centaur.

Our Author paid a visit to the celebrated physician, and he particularly describes the dress and manners he particularly describes, and has already given our Readers some account of it in his review, vol. XX. p. 217.

With our Author to Smyrna; where, he describes the state and power of the Dutch, and the trade of that nation was formerly more extensive than it is at present.

Among

Among other Turkish customs at Smyrna, our Author tells us, that the women, both Turks and others, instead of swathing up their infants, as is customary here, dress them only in a light gown, leaving Nature at full liberty to direct their growth. And yet it is remarkable, that crooked persons are much rarer in Turkey than in those nations who value themselves upon the knowledge of the human body. The women are also very careful to keep themselves neat and clean, and for that purpose frequently make use of the bath; but this so weakens the elasticity of the fibres, as to render their flesh soft, and often flabby. Corpulency is here in such high esteem, especially among the Turks, that some, at certain times, and with superstitious ceremonies, swallow a quarter of an ounce of Mercury, the supreme beauty in all these parts being a large fat body, and prominent breasts.

The Greek women at Smyrna make great use of paint, which odious custom has also got footing among the Franks. This paint, which is called Sullama, imparts a beautiful redness to the cheeks, and gives the skin a remarkable gloss. This is, however, easily discovered by chewing a clove, and breathing on the person's face; which in this circumstance it immediately turns yellow. But this is not the only bad consequence attending the practice; for a considerable quantity of Mercury making a part of this paint, the teeth of those who use it soon suffer remarkably; and thus for a false, they lose a real beauty. Greek girls often carry their decorations to a much higher pitch, especially on the day of their marriage; for they even gild their faces, which is here considered as irresistibly charming.

I shall conclude these remarks on the customs of the fair sex of Smyrna, with observing, that when a Frank is desirous of having one of them for a concubine, he must first address himself to the Soubaschi for a licence, and for which he pays a certain number of piasters; this licence secures him, for should any one offer to molest him, or intrude on his rights, the Soubaschi would immediately secure him, as an offender against the laws of the country; and should he happen to be surprized in his illegal amour, both the gentleman and his mistress, would be exhibited thro' all the streets of the city upon an ass, unless he thought proper to buy off his punishment by a round sum of money.

After visiting Constantinople, and other places, our Author went up to Jerusalem; where he arrived about Easter; having

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portunity of seeing the various ceremonies at that season, by the Devotees of the Church. We have selected the two following as the most remarkable of those, at which he

after supping on salad and eggs, with the convent, our Author, with his companions, is called the Chapel of the Apparition, when all the candles were put out, the one of the ecclesiasticks preached in Italian: *In ista nox tenebrosa*, &c. In this the reason for putting out all the lights and darkness better adapted to religious works on the melancholy subject now commemo-

rated, the candles were again lighted, and every one of the audience, in order to be now to be performed. Every one of them had also a book, containing the hymns appointed to be sung in every consecrated place.

In this procession was carried a large cross, on which a man nailed to it, streaked with blood, and finely executed, that it represented, in our Author's opinion, the melancholy spectacle of our Saviour on the cross. This was followed by several monks. The Father Guardian assisted at this procession with his mitre and crozier, as is common on

at the place where our Saviour is said to have been crucified; and where he shewed himself in vision to Mary Magdalene. We also visited the chapels, as that of the imprisonment of our Lord, and at length stopped before the chapel of the Apparition. At each the proper hymns and prayers read; and here an ecclesiastick of the French suitable to the occasion. This is the time President of the Holy Sepulchre, in dignity to that of the Guardian, but is elected for three months; for the Fathers of the Holy Sepulchre, consisting of three nations, France, Spain, and Portugal, are equally respected; and in order to be as it is called, consists of the Father Guardian, the Father Vicar a Frenchman, and the Father Prior a Spaniard: and of three other Fathers,

‘thers, who have no dignity, and therefore called *discreti*;
‘a President is every three months chosen of a different na-
‘tion; and who, in the absence or sickness of the Father
‘Guardian, supplies his place.

‘The next stop was at the chapel of the Pillar called *Im-*
‘*prophetii*. And here another French sermon was delivered,
‘a monk standing by the preacher, holding in his hand a
‘large cross.

‘We now passed by the chapel of St. Helena, near which
‘is another dedicated to the Invention of the Cross, and said
‘to have been built on the very spot where the true cross
‘was found.

‘We were now arrived at the foot of Mount Calvary,
‘and all ascended it barefooted, leaving our shoes at the bot-
‘tom of the steps. Here the French Vicar preached before
‘the altar, and stood on the very spot where our Saviour is
‘said to have been nailed to the cross. Now the large cross,
‘which had hitherto been carried at the head of the proces-
‘sion, was fixed in the hole where the true cross stood, while
‘our Redeemer suffered on it.

‘We next heard a very elegant and pathetic discourse in
‘Italian; after which two ecclesiastics, one representing Ni-
‘codemus, and the other Joseph of Arimathea, approached
‘the cross, with the greatest marks of veneration, in order
‘to take down the body; but previously crowned it with a
‘silver diadem, representing a crown of thorns; when every
‘one climbed up to kiss the statue. The ecclesiastics now, in
‘order to make a greater shew of devotion, began all to smite
‘heavily on their breasts, and every one applied himself with
‘alacrity to draw the nails out of the cross.

‘This statue was so artfully formed, that when the nails
‘were drawn out of the hands and feet, every part of it was
‘moveable, and represented exactly a human corpse, except
‘in size, which was considerably less than a man. The
‘place, indeed, was not high enough to admit a cross of the
‘natural bigness.

‘This ceremony I have described with all possible accura-
‘cy. It was instituted to inflame the devotion of all who
‘visited the holy places, by conveying the most lively idea
‘of the passion of our Saviour.

‘Now the two ecclesiastics representing Nicodemus and
‘Joseph of Arimathea, wrapped up this statue in fine linnen,
‘on

EGYPTIAN TEMPLE

considered the arms of Jerusalem, being a
with four smaller.

ned, we descended from Mount Cal-
d with the solemn manner of their
The statue was also brought down
n, where our Saviour's body is said to

Guardian anointed the supposed body
, while the ecclesiastics perfumed the
with the smoke of their incense. After
reached in Arabic; but as we did not
thought his discourse tedious.

ion now followed this anointed statue
into which the representatives of Ni-
carried it, the Father Guardian also
Here a Spanish ecclesiastic delivered
language, which put a period to this
which lasted till after midnight.'

ter Easter, was celebrated a kind of
and Armenians being taught to believe,
to be seen in the church of the Holy
ing out of the grave itself, a holy fire,
like many others of the same kind,
inal to policy, and to be supported by
hops not only suffer the people to re-
but cherish it, in order to draw the
ilgrims to Jerusalem, and thus enable
e enormous expences with which they
Turks. Nay, the interest of the latter
ntaining this miracle, by reason of the
to them, from the vast numbers of fo-
osity draws hither. Some hours before
a stranger cannot but be highly en-
ange grimaces and gesticulations usual
and as no pilgrim would fail of being
is a scene of confusion. We were
ing the entrance of the holy sepulchre,
the Romish church, (who, by the bye,
can to explode this pretended miracle)
the Paicha's retinue, who also came
on.

h resounded with the noise and voci-
multitude of people, who seemed fran-
'tic,

tic, running after one another, and playing such pranks as would be more suitable at a carnival, and were certainly quite inconsistent with the sacredness of the place, and the pretended miracle. Among others, I observed a man counterfeiting a dead person, possibly intending to imitate our Saviour, being carried several times round the grave, and then disappeared. Some carried others on their shoulders, and let them fall on the crowd; others again tumbled about the grave, like tumblers on a stage, performing a thousand antics and postures, which continually afforded new subjects of laughter and noisy applause. In a word, nothing can be imagined more grotesque, wild, and fantastical, than what we saw here, in any place, and on an occasion which should naturally have raised seriousness in those who believed it. At last the Greek clergy made their appearance, but it was with great confusion, that among this multitude of people, they went through the procession. The Armenians, Syrians, and Coptics, at that time did not join in the procession. After this a Greek Bishop, followed by the Patriarch of Armenia, and the Syrian and the Coptic priests, went into the holy sepulchre, near which, at the same time, the Epitropos, or Vicar of the Greek Patriarch, placed himself, possibly to instruct the others how they must act, or to secure the door, whilst three or four Turks stood before the holy sepulchre, with whips and staves, to keep off the people who thronged for admittance. About half a quarter of an hour after the abovementioned ecclesiastics entered, the Greek Bishops came out with a bunch of wax candles tied together, which had been lighted at the holy fire; then was the height of the tumult, for every one thrusting to be the first to light his candle at that of the Bishops, they being all firmly persuaded, that the first fire is the most holy and pure; and that whatever it touches, it does not burn.

Whilst every one was thus expressing his devout zeal for being possessed of this fire or light, the Turks laid about them without distinction. But at that time no strokes were felt, the raptures at that time taking away all sensation; and those who were behind furiously leaped on the shoulders of the foremost, that they might also get their candles lighted. The conclusion was, that some of the busy zealous among them, lifted the Bishop on their shoulders, and thus carried him, with great rejoicings, to their church. With the Armenian Bishop, or Patriarch, matters did not succeed so well; for he no sooner made his appearance with his wax lights, than the people crowded so violently about him,

62: 1: 2. 5. 1. 5.

[The page contains several faint, illegible horizontal bands of text or markings.]

1845, from his own experience, the
are pretended, that the vapour arising
from the Government, or the Dead Sea
ing over the burning, humbled, with his
the Government with spiritus vi. cor-
spolis. At our coming to the mor-
days I. we stopped our lives, and
le from the shore: but, to our great
ourselves as it were lifted up by the
swam to some distance, I endeavoured
to the bottom, but could not; for
continually up, and would certainly have
my face, had I not put forth all the
of, to keep myself in a perpendicular
walked in the sea as if I trod on firm
ing could not make any of the mo-
leading fresh water; and when I was
liged to keep my legs the greatest part
e water.

ler was agreeably surprized to find that having never learned. But his care from the gravity of the water, as this the extraordinary quantity of salt in wn to keep himself above water in the ty than in a river or canal. Yet the clear, and has the appearance of other ts taste, it is extremely salt, bitter, and eed, commonly said, that birds flying down dead; and that this deleterious he continual thick vapours issuing

we had brought with us two sparrows, w feathers from each wing, that they Accordingly, when we had set them on flight, they fell into, or rather up-

‘ on the sea ; but so far were they from dying there, that
 ‘ they both got safe ashore ; though had there been any such
 ‘ noxious effluvia, they were long enough on the surface of
 ‘ the water to have felt its deleterious effect.’

It is impossible for us to trace our Voyager more particularly to the several parts of Palestine, Egypt, &c. nor is it at all needful ; as most of his observations are common to those who have visited these countries, with any share of understanding or knowledge. His reflections, indeed, do not give us any great idea of his talents, to judge of the various and valuable remains of antiquity, with which these parts abound.

We have heard some persons even condemn many of these reflections, as puerile and trivial : and we must confess, we, ourselves, could hardly forbear smiling at our Author, as an important and sagacious stickler for the truth, when he takes on him to refute, from his own proper experience, the report, that *the Pyramids cast no shadow*.

We cannot help thinking, that notion might have been sufficiently refuted, without any one’s taking the trouble of going to Cairo, to know the contrary by experience ; especially as our Author learnedly observes, from Pliny and Lactantius, that Thales, the Milesian, measured the height of the said Pyramids by their shadows, near two thousand years ago.

As we have not the original of this work by us, we cannot pretend to say how far the Translator has done it justice : but, it is very evident, he is no elegant writer of English ; his language being, in many parts of the work, ungrammatical and obscure, and, in others, totally unintelligible.

MONTHLY CATALOGUE.

For SEPTEMBER, 1759.

MISCELLANEOUS.

Art. I. *An Address to the People of England, in which the Conduct of Lieut. Gen. Lord George Sackville is properly considered ; at once to Silence, by the Voice of Truth, the Cries of Falshood, Scurrility and Dulness.* 8vo. 1s. Burd.

TO the intelligent reader, the title page of this pamphlet gives an omen of the nonsense and stupidity which is spread over the whole composition. The author, indeed, modestly professes that it is

T

not

LY CATALOGUE.

self a good writer, but an honest man. But
er, that when he presumes to take pen in
the people of England. it is incumbent on
good head, as well as a good heart.

wer to a pamphlet, entitled, *A Letter to a*
the British Forces in Germany", which this
kneyed stile of ill-mannered controversy,
ribbler, &c. It would not become us to
ute of this kind, which depends on facts
ated, and of which it is every man's duty

But though we do not presume to decide,
Commander's conduct, yet with regard to
and defenders, we must observe, that if the
report, the latter justify him upon hear-
ewise, if they deserve that name, which
ted, are so extremely weak, that had his
d to the writers, they could scarce have sug-
his prejudice.

eteer before us, would, indeed, insinuate
rd's secrets, and that what he tells us is no-
assures us that he has more than *once* had
his Lordship's company: what he has ad-
een sometime since known to every man
; and is, in part, the substance of a narra-
t, which in fact proves nothing in respect
now jully we know not, against the noble

last, p. 175, Art. 17.

Pamphlet lately published, entitled, The
Lord scrutinized. By an Officer.

retched piece, is the same with that of the
ecution equally contemptible.

*a P***m**e in Ireland, to a certain*
out of Town on the first of August last.
nted, London re-printed for Stevens in

enny.

most noble John Manners, Marquis of
in Chief of the British Forces under
Brunswick. From a Member of Par-
Pridden,

that this author has had the presumption
ch does not belong to him. If, however,
ess, in the capacity of a writer, he cannot
ay be tenenty in us to determine, what
are

are the privileges of a British Parliament; but we will venture to assert, that a right to murder the English language, and butcher common sense, is not among the number.

This incomparable letter-writer, addresses himself to the Marquis, on the subject of his Predecessor's behaviour, in the following terms: 'You know, my Lord, and *must* from your situation be an eye witness of his conduct that day; then to whom so fit can we apply for a detail of it? His enemies have rashly and ignorantly condemned him, and his advocates, in hints, have even attempted to *pollute* your name.'—That a Commander on the *left wing* *may* be an eye-witness to the conduct of the Commander on the *right*, is possible: but that he *must*, is not altogether so clear to us. As to the attempts which, as he supposes, have been made to *pollute* the Marquis' name, we are strangers to any endeavours of that sort. The first attempt of the kind which we have observed, is the prefixing his Lordship's name to this filthy pamphlet. The next sentence is an admirable specimen of grammatical correctness, and elegant phraseology. 'We are truly sensible, says he, that from you *must* proceed the truest account, and clearest observations; whose integrity is unshaken, and whose *sentiments* is *untampered* by faction; whose honour is as spotless as famous, &c.' Now, gentle reader, attend to him as a rhetorician. 'If I may, (says he) my Lord, *call the flower of rhetoric* to aid me in declaring the satisfaction we feel in you, late the volunteer of active patriotism. In the senate incorrupt, in war intrepid. To others, you leave to prove their zeal by speeches — you fight — in the behalf of Britain — and with your sword, in characters indelible, your title to patriot virtue, stands written upon the records of immortality.' What a pity it is, when this gentleman *called the flower of rhetoric* to aid him, that the thistle should spring up to his assistance.

The purport of this pamphlet, if any meaning it has, is to engage the public to withhold their judgment, with respect to a late Commander's conduct. For this purpose, the writer makes use of Hibernian rhetoric. 'While, (says he) the matter lies in OBLIVION, or rather the whole affair in suspension, how unprecedented it is to asperse his character, scrutinize his conduct, &c.' That this pamphleteer will from henceforth *lie in oblivion*, is more than probable; while he remains so, his character is safe: for we will venture to assure him, that no one can remember him and forget him at the same time.

Art. 5. *A Vindication of the Right Hon. Lord George Sackville. Humbly inscribed to his Grace the Duke of Dorset.* 8vo. 6d. A. Henderson.

It is difficult to guess what this pretended vindicator would be at: his performance being such a strange medley of absurdity and low impertinence, that it is hard to say, whether he is most entitled to the pity, or the contempt of his readers.

NEW CATALOGUE,

... more of the Conduct of L——
— 8vo. 1s. Wilkie.

ty and scurrility. The pretended Vindi-
an a collection of those weak apologies
ed in the numerous pamphlets written on
indulges himself in the grossest abuse of
late noble Commander, whom he accuses of
We will, however, do him the justice to
m.

Inhabitants of Paddington. By John
Thirteen Pence-half-penny. Stevens.

late unseasonable inaction has put so many
ncipal subject of this superficial *Jeu d'Esprit*.
ge, says this pretended Jack Ketch, 'that
ute to give the populace of this city the
Night, should compensate for it, by giving

from Lord George Sackville to the
Folio. 6d. Owen.

py of Lord George's Letter to the Secretary
wells, ' a public opportunity of attempting
Majesty and to his Country, by a Court-
as answered, ' That a Court-Martial upon
granted, as soon as the Officers capable of
ave their posts.'—For the rest, his Lordship's
That the public will suspend its judgment
cluded, from which alone the Truth can

tions on a Short Address to the Public,
d C***. Folio. 6d. Fuller.

ard George Sackville's Vindication; with
Lordship's Address to the Public. Folio.

in the *Short Observations.* Vide the preced-

Sackville's Vindication of himself, in a Let-
one of the Aids de Camp to Prince Fer-
d Fitzroy's Answer, and the Declaration
of the Aids de Camp to Lord George Sack-
evens.

These

These Letters have the appearance of authenticity; but their publication has given great offence to Lord George; who has advertised his resolution to prosecute the Publisher: a resolution which we know not how reconcile with his Lordship's avowed 'desire to bring Truth to light, and to subject his conduct to the strictest scrutiny.' Vid. *Address*, p. 4 — If the Letters are genuine, they are certainly much to the purpose, and their contents ought to be known. If they are spurious, why did not his L——p declare them so, in the same Advertisement wherein he threatens the Printer? whence the public might have judged what degree of credit was due to their contents.

POETICAL.

Art. 12. *The Justification, a Satire. Vindicating the Character of a much-injured Nobleman. To which is annexed, a Letter to a certain great D——; interspersed with Reflections on the Love of our Country, and private Pique and Resentment. By a Gentleman of the Middle-Temple. 4to. 1s. Anderson, and Burd.*

This Justifier abuses Lord G. S. as much as the rest of the mob of Scribblers lately raised upon him; but with somewhat more wit than a majority of them seem possessed of.

Art. 13. *The true Cause of a certain G——l Officer's Conduct on the first of August last, in which, all former Explanations are explained away. 4to. 1s. Stephens.*

A wretched piece of doggrel, as void of decency as it is of sense and harmony. It is intended to ridicule a certain late General Officer. but the ridicule falls on the writer.

Art. 14. *Ode on the glorious Victory obtained by the Allied Army in Germany, over the French, in the Plains near Minden. 4to. 1s. Doddsley.*

The character of this performance is justly comprehended in the following lines of Mr. Pope: for the author, like the famous Sir Richard, but with inferior genius,

————— Rumbling, rough, and fierce,
With Arms, and George, and Brunswic crowds the verse;
Rends with tremendous sounds our ears asunder,
With gun, drum, trumpet, blunderbus, and thunder.

POLITICAL.

Art. 15. *Serious Considerations on the present Critical Situation of Affairs, between this Nation and its Allies. By a Citizen. 8vo. 4d. Medley.*

The Writer urges the necessity of 'not only complicating the Militia, for the defence of this kingdom, but also for the speedy rail-

* ing a body of forces to be sent to the assistance of the King of Prussia and Prince Ferdinand.'

Art. 16. *A Letter to the Norfolk Militia, upon the Proceedings of ancient Nations, when engaged in War.* By a Dumpling-Eater. 8vo. 2s. Cooper.

This Eater of Dumplings having lately, as it should seem, gobbled down, by way of desert, a large quantity of Ancient History, which did not happen to lie easy on his stomach, has here discharged some of its crudities, for the second-hand digestion of the Norfolk Militia. What has chiefly come up, on this occasion, are certain fragments of Herodotus, Thucydides, Polybius, and Diodorus Siculus; from whence (to drop an indelicate allusion) we are to infer, 'That Indolence and Luxury were always banished by a people who were actuated with any conceptions of Honour and Virtue; that the promotion, or revival of Martial Bravery in a state, always advanced its reputation and interest; that the cultivation of Morals, both in public and private life, always produced such a civil harmony in the community, as to make it happy at home, and a terror to its enemies abroad! And that, on the contrary, by Luxury, Intemperance, and Dissensions, Authority hath often degenerated into Oppression, and Liberty into Licentiousness: and that most of the evils which have destroyed a state, have been derived from these causes.' P. 13.

In regard to the *eating* article, with which the Author introduces his historical examples, he affects to be somewhat droll in this part: complimenting his brethren of the Norfolk Militia, (for he appears to be one of the corps) upon the superiority by which their ancestors were always distinguished, by their attachment to 'this excellent food,—their peculiar use of that staff of life, the *Dumpling*.' The mind, he says, 'is greatly affected by the different habits of the body;—and superior bravery and fortitude are the natural consequences of superior strength and constitution.'—The *Qualities* of the *Dumplin* deserve, in our Author's opinion, to be remembered by latest posterity. He does not, however, explain these; but he strongly intimates, that the effects of dumplin-eating are glorious indeed! 'It preserves all the faculties in their natural strength, and makes you capable of every action that can be performed by men.—To this it is owing, that amidst the general depravity—the Norfolk men remain unspotted in their manners.' It is the remembrance of what their forefathers, the valiant *Irene* did, 'when with Queen Boadicea at their head, they cut off 70,000 Romans at Maldon,' that ought to inspire the 'present race of Dumplin-eaters,' with the same courage and bravery, 'to repel the assaults, and dreadful *flat-bottomed boats* of their ostentatious enemies.'—But as our Readers have, by this time, probably, had enough of this dish, let us call another course. One thing, however, in justice to our Author, we would observe, before we conclude, viz. that tho' he is but a moderate Writer, he has approved himself, in his historical collections, as a judicious Reader: and he appears throughout, to be a truly honest and public spirited Briton.

RELIGIOUS.

- Art. 17. *A Conversation-Piece; or I believe as the Church believes.* 12mo. 4d. Griffiths.

The design of this little piece is to persuade Protestants, of all denominations, to act a consistent part, to believe as the Scriptures teach, without respect of persons or parties, to forbear one another in love, and to endeavour to keep the Unity of the Spirit in the Bond of Peace.

- Art. 18. *A Letter to the Inhabitants of St. Dunstan's in the West, relating to their late remarkable Proceeding with regard to the Rev. Mr. Romaine their Lecturer. With some Remarks on their refusing him their Pulpit, &c.* 8vo. 6d. Dilly.

We perceive, from the above title, that the Inhabitants of St. Dunstan's, Fleet-street, have lately made an effort to shake off the encumbrance brought on them by Mr. Romaine's drawing such multitudes of enthusiasts, &c. to their church. This proceeding of theirs has given much concern to the Writer of this pamphlet: who warmly exhorts the Parishioners aforesaid, to think better of the matter, and (if we may put his meaning into plain English) to be reconciled to Mr. Romaine, and to ensure their salvation, by turning Methodists.

- Art. 19. *A new Letter to the Parishioners of St. Dunstan's—relating to the suspending the Rev. Mr. Romaine. With a Sermon by the Rev. Mr. D. Jones.* 8vo. 6d. Man.

The author of this new Letter, also, (vid. the preceding article) seems to think, that the parishioners of St. Dunstan's are, or soon will be, in the high road to perdition, without the guidance of Mr. Romaine, to keep them in the right path to heaven. The Sermon which is here printed, or re-printed, is said to have been preached by David Jones of Christ Church, Oxon, 1692. It is founded on the text*, "Am I therefore become your enemy, because I tell you the truth?" and is by the editor applied in favour of Mr. Romaine.

* GALATIANS, iv. 16.

- Art. 20. *An Apology for the Parishioners of St. Dunstan's,—for refusing the Use of their Pulpit, any longer, to the Rev. Mr. Romaine, their late Lecturer.* 8vo. 6d. Symphon.

The author, with great appearance of moderation, and in terms of due respect to Mr. Romaine's character, expostulates with that Gentleman, as the author of a schism in the parish of St. Dunstan's, Fleet-street, by his pertinaciously insisting on being continued in the Lectureship; and endeavours to evince the necessity which his parishioners were under, of dismissing him, on account of the difficulty of forcing their way to their pews, 'through a ragged—unfavoury
mul-

NEW CATALOGUE.

squeezing, and shoving forward, riding on
and tearing their cloaths to pieces, with eager-
ness of the preacher: some panting for
and staring, with their eyes starting out
not able to bear up against the press with-
ed on every side, fainting and falling to the
It impossible to prevent their being trampled

*consolation to the Rev. Mr. Romaine, ac-
tion, &c.* By the Rev. Mr. G—
6d. Seymour.

y. Mr. Whitefield, we dare be confident,
on; it is unworthy of his abilities: as the
too, is beneath his notice.

NEW SERMONS.

*Religion and Virtue recommended, especially in
Preached at Newbury, August 12, 1759.
county of Berks.* By Thomas Penrose, A.
8vo. 6d. Newbury.

Rev. Mr. Thomas Bradbury, who depart-
ed, in the eighty-second year of his age,
Carey on Dec. 16. Published at
the Church, with a Dedication to them,
of the deceased. By Richard Winter.

very extraordinary in the Character here
it-Veteran; farther than, that he preached
the doctrine of *justification* by the *respected*
And, in sixty-one Sermons, 'the Mystery
rest in the *Flesh*', &c. with many Discourses
subjects: setting 'his face as a *flint* against
the *doctrines* on the one hand, and of the
—O brave old Tom Bradbury!—But Mr.
got another of his rare qualifications: he
Roast Beef of Old England as well as any
s.

Wiltford, Aug. 10, 1750. by William Sel-
Clerkenwell, and Rector of St. Giles's
Rivington and Fleet-st.

of his Church. Preached at Little St. Hel-
the Society that worshipped the Lord's Day.
By William Langdon, M.A. 8vo. 6d.
et.

Story of Aug. 1, 1750. By the Rev. Mr.
Colnhire. Dedicated (to the Editor) to
6d. Griffiths.

and Dedication: a *satirical* piece of Irony.

T H E

MONTHLY REVIEW,

For OCTOBER, 1759.

Monasticon Eboracense: and the Ecclesiastical History of York-shire. Containing an Account of the first Introduction and Progress of Christianity in that Diocese, until the End of William the Conqueror's Reign. Also the Description of the Situation, Fabric, Times of Endowments of all Churches, collegiate, conventual, parochial, or of peculiar Jurisdiction; and of other Religious Places in that District, and to whose Memory they were dedicated. Together with an Account of such Monuments and Inscriptions as are worthy of Notice, as well as of the Rise, Progress, Establishment, Privileges, and Suppression of each Order, Religious or Military, fixed therein. With the Catalogues of all the Abbots, and other Superiors of those Places, and of all the Patrons, Rectors, Vicars, Cantarists, &c. of each Church, Chapel, &c. from the earliest Account down to the present Time.—Collected from the best Historians and ancient Manuscripts in the Bodleyan, Cottonian, and other Libraries in London, Oxford, Cambridge, and several Cathedrals; as also from other public Records, Registers, and Chartularies in the Tower and other Offices in London, and in the Archiepiscopal, Episcopal, and Deans and Chapters Offices in the Cathedrals of York, Durham, and Chester, and in private Hands, and from Parochial Registers. With above Two Thousand Copies of original Charters and Deeds, never yet published.—Adorned with Copper-Plates, representing the Ich-nographies of some of their Churches, Abbies, Ruins, &c. and other curious Things worthy of Observation.—To which is add-

Vol. XXI. ed,

ON'S Ecclesiastical

esals, in order to form a Society for
ail and Natural History of the ancient
rkshire. With a Chorographical and
n thereof; and for a Set of accurate
al Surveys. — To this is subjoined, a
of the Parish of Hemingbrough, as a
at Materials the Author has collected
Society, according to the above Propo-
on, M. D. Folio; 1l. 11s. 6d.
uted by N. Nickson; and sold by

hor has expended so much time and
a work as the book before us neces-
apt to think ourselves greatly ob-
even tho' we do not meet with all
n that might reasonably have been
illing, therefore, to take any severe
ccurred to us in the perusal of this
especially as some of them may
Printer than the Author, — who
he has been less attentive than he
dy to correct any mistakes, or ex-
(next volume) upon being acquaint-
r manner.

which contains only part of the Au-
to four books; in the *first* of which
e, Progress, &c. of Christianity in
and particularly in the diocese and

the Rise of our Spiritual Courts;
s to Rome; Disputes between the
York about Primacy; Contests be-
and this Kingdom, about the right
trantage to ecclesiastical benefices,
n of Henry the eighth's time.'

nts—' First, of the Original, Pro-
Monks and Monasteries in these
ifferent Orders of Munks, Nuns,
the Difference of Abbies, Priories,
of the House, &c. 4thly, Of the
igious Houses.'

e History of the [particular] Reli-
y.'

In

In the *first* and *second* book we find little but what may be met with in other Writers; so that we shall pass them entirely over, as well as the beginning of the *third*, wherein we are informed of the Nature of each religious Order, and the difference betwixt Abbies, Priories, and other Foundations of that kind, and proceed to what is said concerning the *Dissolution* of them, which our Author shews to have been brought about, in the main, by the Roman Catholics themselves.—Hear what he says, page 65.

‘ As to the dissolution of these religious foundations, we may observe, that in A. D. 1390, William of Wickham, Bishop of Winchester, *by leave of the Pope* and King, bought some alien Priories, and settled them on his new college at Oxford (a). His example was followed by Archbishop Chicheley, in A. D. 1437, and by King Henry the sixth, in A. D. 1441. Their example was followed by others; and A. D. 1505, Margaret, Countess of Richmond, obtained the *Pope’s licence* to suppress the abbey of Creyke in Norfolk, and some others. And Cardinal Wolsey obtained the *Pope’s bull* to dissolve as many of the [lesser] monasteries as would raise a revenue not exceeding 3000 ducats per annum (b).

‘ The casting off the Pope’s Supremacy, and the Monks being looked upon only as a sort of half-subjects, ever ready to join any foreign power, which should invade the nation, whilst the King [Henry VIII.] was excommunicated by the Pope; and some of their revenues not being employed to the intent and design of the donors; together with the [former] alienation of the lesser houses, were urged for seizing the rest; to which the King’s want of a large supply, and the people’s willingness to save their own pockets, greatly contributed; and accordingly, a motion shortly after was made in Parliament, that, to support the King’s state, and supply his wants, all the religious houses might be conferred upon the Crown, which were not able to expend clearly above 200 l. per annum. This Act passed about March, A. D. 1535.

‘ By this act about three hundred and eighty houses were dissolved, and a revenue of 30,000 l. per annum came to the Crown, besides 100,000 l. in plate and jewels.’

(a) Newport’s Repert. vol. II. p. 366, 683.

(b) Rymer’s Fœd. vol. XIV. p. 24.

's Ecclesiastical

ards, we are told, that ' the King
of the Monasteries, and there-
nted another Visitation, requir-
other things, to examine parti-
the Abbots, Priors, and Monks,
ns, [which had been occasioned
esser houses.] This caused the
ler a-pace; for some of them
late rebellion, were liable to the
surrendered to save their lives.
formation, and were, upon that
to it; others, seeing their disso-
much embezzled their revenues,
to keep up their houses.—Many
by those that were for the Re-
these houses might be spared (c);
n at Court to extirpate them all,
. And in the sessions of Parlia-
th of April, A. D. 1539, in the
ng's reign, an Act was passed,
houses, which since the former
olved, relinquished, forfeited, or
uld thereafter be suppressed, for-
confirmed to the King and his
ts, profits, and revenues of them
the King's profit.—By this Act
but all the *surrenders*, which ei-
d be made, were *confirmed*: the
ies were all in being at the pass-
Abbots were present at the first
he second, and seventeen at the
them either opposed it, or voted
y one brought shortly to surren-
were afterwards accused of high
d their abbies seized, as forfeited
The next year, April 22d, A.
ght in for suppressing the Knights
and passed in a short time, and
were given to the King; who,
greater houses, obtained a reve-
er annum.'

erves be true, that the estates of
sed to be really worth *ten times*
at, even at the time of their dis-

II. App. p. 95.

solution;

solution; and if to this we add the *difference in the value of money* betwixt that time and the present, one would think that such an addition of revenue to the Crown might have been sufficient, almost, to have superseded the necessity of any other taxes. But instead of that, a few years saw the whole of this immense revenue dissipated, and squandered, amongst a set of hungry Courtiers, without producing any lasting benefit either to the Crown in particular, or the public in general.

The observations made by Dr. Burton, on these Dissolutions, are as follow.

‘ First, That the dissolution of these houses was an act, not of the *Church*, but of the *State*, prior to the *Reformation*, by a King and Parliament of the [*Roman*] *Catholic communion* in almost all points, except the *Supremacy*; and confirmed by others of the *same communion* (d).’

‘ Secondly, That very few of the Papists wrote against the dissolution of these houses, and that several, both of their Clergy (e), and Laity (f), accepted grants of their lands.

‘ Thirdly, That almost all the Bishops of the *new learning*, as the Reformers were then called, were against the *misapplication* of the abbey lands.

‘ Fourthly, That many popish Bishops were as great alienators of the lands of their bishoprics (g), as any of the protestant ones were in the reign of King Edward the sixth, and of Queen Elizabeth.

‘ Fifthly, That if King Henry the eighth dissolved Monasteries, and erected Bishoprics out of them; Pope Pafchal the second, and King Henry the first dissolved the abbey of Ely, and erected a Bishopric there, A. D. 1108.

(d) ‘ By Queen Mary, and her Parliament;—Kennet’s Case of Appropriations, [*Impropriations*] p. 141, 143, and Act of 1 and 2 Phil. and Mary, in the Statutes at large, vol. II.’

(e) ‘ The Bishop, Dean, and Chapter of Litchfield bought Fairwell, for the use of their church, &c.’

(f) ‘ The Duke of Norfolk had several: and Sir William Petre, ancestor to the Lord of that name, purchased Ingarstone, &c. the new [*novu*] seat of that family.—Queen Mary granted away twenty sites of religious houses in the first year of her reign.’

(g) ‘ Heylin’s Reform. p. 121.—Collier’s Hist. vol. II. p. 324.’

Ecclesiastical History, &c.

in division, or to whom they shall deliver, to the President and Secretaries at account to the rest of the Committee, accounts quarterly, and then lay them ready at their annual meeting, for their

ing members will be of great assistance, in aid of the travelling members where matters relative to the main help the corrections of the Maps of published, which are very defective travelling members also will, by their be much to that end.

s of the different parts of this county to recommend to the parochial Clergy, dioceses, the purposes of this Scheme, copy of the Queries (*m*), it would still al, and in less time. And if carried d zeal, for two or three years, would rials, to give the most exact account ent county, now abounding with as as many works of nature and art, as e compass in this kingdom.'

ve Maps and Views be well executed, art be judiciously done, I doubt not, e most of the money expended, would ans, to reimburse the Subscribers, or shall direct. For what Gentleman accurate set of Maps, &c. or be with- tory?

g from such a Society, thus voluntarily y to be particularly enumerated; and ous, that they need not be mentioned.'

opinion with the Doctor, as to the from such a Society as he proposes, ay be able to form such an one: tho' somewhat dubious of his *success*, unless kshire are more inclined to promote ure, than some others that we have

lso subjoined, and will tend greatly towards ate knowledge of every parish in the coun- tly answered: but they are too long for

heard

heard of.—But, indeed, when we reflect, that the *Subscribers* are to have the sole disposal of their own money, as well as the choice of the properest persons to be employed in conducting the design; one would, not unreasonably, hope, that Gentlemen of interest, and public spirit, will scarce be wanting to promote so desirable an undertaking, as that under consideration seems to be.

Introductory Lectures to the Sacred Books of the New Testament.
By John David Michaelis, Professor in his Majesty's University of Gottingen. 4to. 12s. bound. Linde.

THE great multiplicity of Commentators upon the several parts of Holy Scripture, as well as the enormous length to which most writings of that kind have been extended, has often, and very justly, been a subject of complaint amongst the learned. The ingenious work before us, therefore, being more concise than any thing of the kind hitherto published, will recommend itself to those Students who wish to attain the necessary knowledge of their profession, without labouring through the learned lumber of huge and disheartening folios.

As the Author appears to have wrote chiefly for the use of his Pupils, without an intention of provoking Controversy, any singularity of opinion (when it occurs, as it sometimes does) will be the less offensive in him. He seldom, indeed, departs from received opinions, without having considered his subject, at least as thoroughly as the majority of those who receive them. But if the learned should think it, in any respect, exceptionable, the Author seems to be so hearty a well-wisher to the study of the Sacred Writings, that he will scarce be mortified to find his book the means of producing something more perfect, of the same kind, from another hand. In the mean time, however, the Theological Student may here find the marrow of some of the best Writers upon the New Testament, reduced into a very moderate compass, with frequent references to such Authors as have treated each point more at large, if he is disposed to consult them.

But, as the Author judiciously observes in his Preface,—
‘Whoever desires to understand the books of the New Testament clearly and fundamentally, must not content himself
‘with

CHAEELIS' *Lectures on*

Common Expositors and Commentators
of some more general accounts of the
of this sacred book *. Whoever, fa-
tainted with the age and authority of
is, is not qualified to apply them to the
a right judgment of those various read-
interpretations are grounded. If we
of each Apostle in compiling his Gos-
Epistle, we cannot perfectly under-
know not whether there are Hebraisms
Writings, we shall be at a loss what cre-
Expositors who illustrate the Greek text
and other Oriental Languages. The
attended to remove such ignorance.'

disposition of his work, our learned
ly to have aimed at brevity; notwith-
far from being obscure. He first treats
Antiquity, the Language, the various
Manuscripts, the principal Editions, the Marks of
Authenticity and Accents, the ancient Versions,
and the Books of the New Testament.
somewhat more fully, to illustrate this
the foundation of our religion; he pro-
part of his undertaking, to give an In-
dividual book; in doing which, he seems
and proposed by him, of being as con-
ble.—Indeed, some Readers may possi-
ly: but then it should be remembered,
book as the subject of his public Lec-
and, therefore, was not unwilling to
more amply discussed in those Lectures
the present work contains, as it were,
adable method this! of training up Pu-
sacred Ministry of the Christian Church:
together unworthy the attention of more
than this infant one of Gottingen,—
ence to the paternal affection of our
gn, its illustrious founder.

of the state of the world at the time of
res, seems also indispensible requisite to pre-
of them. From a want of this necessary
to have heard of a man who turned Papist,
alleged, because he happened to read, in
that St. Paul was a Roman!

That

that our Readers may be able to form some notion what respect from a perusal of these Lectures, we shall lay before an abstract of their contents.

the first section, (for the work is no otherwise divided into sections) the title of *New Covenant*, or *Testament*, explained.—The Author next proves the Writings of the *Apostles* and *Evangelists* to be, *ancient* and *genuine*, from a variety of convincing arguments: and particularly shews, the Divinity of the books of the New Testament was proved by Miracles. ‘For the Epistles refer to certain miraculous gifts, said to have been imparted by the imposition of hands, and conferred by God, in confirmation of the doctrine of the Apostles.’ And—‘is it possible, that a receiver, of a sound understanding, such as St. Paul’s Epistles shew him to have possessed, should refer the enemies of his religion, and doctrines, not only to the miracles, which he pretends to have wrought, but to miraculous gifts, which he pretends to have communicated to them; they had it in their power to answer, that they knew nothing of these miraculous gifts?’

In the 12th, 13th, and 14th chapters of the first to the Corinthians, he reprehends the abuse of certain *miraculous Gifts of Tongues*, and prescribes a better application of them. he actually wrote this to the Corinthians, and they had *miraculous gifts, no knowledge of foreign tongues*, then St. Paul is not an impostor, but a madman, which is not the charge of unbelievers against him.—But if these miracles true, then the doctrine, and the book in confirmation of which they were wrought, are divine; and the more certainly so, as there is no room for deception. A Juggler may persuade me, that he performs Miracles, but he can never persuade me, and a whole body of men of sound intellects, that he has communicated to us the gift of working miracles, and speaking foreign Languages, unless we can work the Miracles, and speak the languages.’

In sect. 5, he speaks of the Language of the New Testament, the books of which were all written in Greek, except, perhaps, the Gospel of St. Matthew, and the Epistle to the Hebrews; which, our Author thinks, were first published in the Hebrew Dialect, then in use at Jerusalem. the Hebrew text being lost, he allows to the Greek translation [if, indeed, it be a Translation] the authority of Original.

MICHAELIS' *Lectures on*

proves the Greek of the New Testament with Hebraisms and Syriasms : but this, is no real blemish in the stile of the New Testament, nor barbarisms, or words and phrases taken from other languages; are then only blemishes of stile, when they are not necessary, or when they are not elegant, or when they are not clear. But in the New Testament, the use of language was both unnecessary and often a presumption in favour of the Christian religion.

The Apostles neither preached nor wrote in a vulgar language, to win the mind by insinuation; consequently the first Christians were not influenced by any thing pleasing to their ears, but by the force of arguments; 1 Cor. ii. 1—15.

Of the Writers of the New Testament, most were Jews by birth. They could not, therefore, avoid a mixture of Hebrew with the Greek. *And such a Miracle* [if exhibited] would be useless, but pernicious; for any one, who was not with an opinion of the divine inspiration, would be apt to raise a doubt of their authority. In every circumstance, that they were not in, which might have been expected from the Jews.

11, he observes, that the Writers of the New Testament frequently quote passages from the *Old*, either to shew doctrine, or to shew, that the predictions were fulfilled. These quotations being chiefly from the Septuagint version, it is therefore of great use, to compare with that version, which Bretinger's is. For the Author, the best edition.—The Apostles did not, however, in their quotations, always use the very words, but sometimes changed them, when they were quoted merely from their memory. l. xcvii. 7.

12, takes it for granted, that the *Antigraph* Manuscripts of the New Testament, are the same as the first Christians are said to have used, while they were known to be extant, as they are for some ages. Indeed, there are not a few who suppose that Gospel of St. Mark, which is at Venice, is an *original Manuscript*: but it is so *entirely illegible*, that it is not possible to read the letters wherein it is wrote, and

13, allows that false readings have crept into the Codex Bezae Cantabrigiae. For tho' it be undeniable, that Christians bestowed great pains upon those Copies, being less than a repeated Miracle, could possibly pre-admission of some errors, and the increase of them multiplication of Copies. But this doth not affect the grounds of our Faith, which is not shaken, or rendered uncertain, by the many various readings in the New Testament. On the contrary, it is said, (sect. 14.) to have been the opinion of judicious men, that the large collection of readings made by Dr. Mill, hath removed many doubts about the correctness of passages. The Collectors, therefore, of various readings, deserve the thanks of all sensible Divines. It must be admitted, that some passages, otherwise obscure, have been illustrated by a reading, which the diligence of learned men hath discovered,

15, we are acquainted with the sources from whence readings may be supposed to proceed. Some of which are to be,

negligence of Transcribers,—who sometimes committed errors in Orthography, sometimes exchanged words, which appeared to them to be of the same signification; sometimes they were misled by the similarity of letters, sometimes by the similar sound or pronunciation of words; for it frequently happened, that the Transcriber read not the text before them, but were dictated to, for the convenience of employing several Transcribers at

when two Sentences were nearly alike in their words or order, it may have happened, that one of them has been ruptured from the other, either thro' the negligence, or want of caution of the Transcriber.

Conjectures may have been introduced by conceited Transcribers, who not having knowledge sufficient to understand an expression, have ventured what they call a *critical Conjecture*, substituting other words nearly resembling it in sound and signification. A liberty this, not wholly disused even among the Critics of the present age!

Many false readings have arisen from hence, that ignorant Transcribers have removed into the Text, what they found in the Margin of their Original. It is usual, every one to explain an obscure passage, or to supply a defect in the Text, by a *marginal Note*. How easy, then, was it for an ignorant man to mistake this for a part of the Context, which

MICHAELIS' *Lectures on*

inadvertently omitted, and so was added

several principles are laid down, by which
ous readings.—But, after all, such ancient
are prior in date to the invention of Print
firmed (sect. 20.) to be the purest found
true and genuine reading must be drawn

presented with a short, but accurate, and
remarkable, and best esteemed Manuscript
mongst which the preference is given to the
or Romanus, which contains the whole
and New Testament, in Greek; and by
the learned, an inestimable remain of the

Alexandrinus, he says, was brought from
Constantinople, in the last century, by the
Cyrillus Lucaris, who has merited immor-
tal fame in the learned world, by delivering the Manu-
script of the New Testament to Sir Thomas Roe, Ambassa-
dor of England, the first, as a present to the King of Eng-
land, a valuable Manuscript, which is still deposited in
the Bodleian, [except it has lately been removed into
the Bodleian] is supposed to have been transcribed in
Egyptian by a Lady of distinction, named Theodora, about
seven hundred years ago: and our Author presents strong
arguments to shew, that the date is prior to the year 364.—The two Manuscripts
mentioned are the most esteemed of any

In sect. 28, we have an account of a great number
of the New Testament, still to be seen in
libraries of Italy, Germany, England, France,
Spain; which account is closed with some
remarks upon Manuscripts in general.

In sect. 29, he shews how far the ancient versions, and
Fathers, may be of use, in settling the text
and in sect. 31, we meet with some inquiries
upon *critical Conjectures*.

In sect. 34, we have an accurate account of a great number
of the Collators and Examiners of the various
editions with observations and remarks upon the
printed editions of the New Testament.

Our learned Author next treats of the Points, and other distinctions of Pause among the Greeks, and shews the origin the present Points in the New Testament, which are not be found in the ancient Manuscripts.

In sect. 44, and 45, we have an account of the modern division of the New Testament into Chapters and Verses;—the latter of which were introduced by Robert Stephens, about 1551, as the former had been by the famous Cardinal Hugo de S. Caro, in the twelfth century. But how common-soever these kind of divisions may be, for the more ready finding of any particular passage, yet every intelligent reader must agree with our Author, that they are both very judiciously made, without a proper regard being always paid to the sense and scope of the Sacred Writer; so that whoever reads the Bible by single Chapters, will be often in the dark, and at a loss for the Apostle's meaning, since the Chapters often end abruptly in the midst of a connection; for instance, Eph. iv. and Col. iii.—The Verses also are often made to end at the wrong place, as well as the Chapters; hereby the interpretation of the sacred Book has greatly suffered,—especially where the absurd custom of explaining each verse separately, [as if it were a distinct Aphorism] has prevailed.

Tho' the *Translator* of this work has, in general, performed his task with a great appearance of *accuracy*, yet we would point out to him, a remarkable want of it, either in himself, or the Printer; which occurs at page 100, where he talks of the first and second Epistles to Peter, and the first, second, and third Epistles to John.—These slips of the pen, (or we really believe them to be nothing more) we shall hope, however, to see rectified in the *second* edition; which will, probably, be called for, as soon as the real merit of the work is sufficiently known to the public.

From sect. 46 to sect. 73. the learned Author treats of the Syriac, Arabic, Ethiopic, Armenian, Persian, Latin, and other old versions of the New Testament; and shews the great use that may be made of them, by a judicious comparison thereof, both with the original, and each other.

At sect. 74, our Author shews why we reject certain Apocryphal books, which have heretofore had their advocates: and then proceeds to those individual books inspired by God, which together are called the *Canon* of the New Testament, because they contain a *Rule* of Faith and Manners. We receive them, he justly observes, as Divine Writings, unanimously

mously transmitted to us by the Primitive Church, which was best qualified to judge of them. But even this testimony of the primitive Church is not the principal, nor the *only* ground we have to believe their inspiration; for our Author lays down *three* marks as characteristical of the Divinity of a book: and concludes, that the book which has all, or any of these marks, is to be accounted Divine.—These are,

I. MIRACLES.—Thus

“ The book which is written by one who pretends, that
 “ either all his writings, or, at least, this in particular, are
 “ divinely inspired, and corroborates such pretence by *Mi-*
 “ *racles*, is to be accounted divine.”

II. PROPHECIES FULFILLED.—Thus,

“ When a book which pretends to be divine, contains
 “ *circumstantial Prophecies, which have been fulfilled*, and not a
 “ *single false Prophecy* can be shewn therein, that book must
 “ be received as Divine, unless it contradicts Natural Re-
 “ *ligion*.”

III. THE UNANIMOUS TESTIMONY OF THE PRIMITIVE CHURCH.—For,

“ As the primitive Church was better qualified to judge
 “ which books were Divine, which not, than we; it fol-
 “ lows, that the testimony of the primitive Church is of

filled; for they may be fulfilled *hereafter*. But if a Prophecy, which *ought* to have been already fulfilled, remains *unfulfilled*, we have a right to reject the Prophet.

Upon these conditions, I assert, that Prophecies fulfilled are a very probable evidence of the Divinity of a book. It cannot be denied, that many future events depend upon so many thousand unknown causes, and may be prevented, or changed, by so many unexpected incidents, that no one is qualified to foresee them with certainty, except only that Great Being who surveys all the innumerable *minutiae* of the world, which are interwoven and intangled with each other. I do not except the greatest Angel; for whilst he is a finite Spirit, he cannot survey the whole world, which would require faculties that are infinite. What Spirit, for instance, was great enough, and wise enough, to know for certain, in the time of Isaiah, that Cyrus would be born, and would be a Prince of such superior understanding, without accurately knowing the most minute circumstances both of body and mind of his then ancestors, and without knowing the reasons why the father of Cyrus, who was not then born, would marry his mother, in preference to so many other women? For had he married another woman, or she another man, or had the single Concubitus, in which Cyrus was begot, proved unfruitful, Babylon would never have been taken by Cyrus. What finite Spirit could foreknow, that among so many millions of darts as were shot at the army of Cyrus, and whose line of direction depended upon so many imperceptible *minutiae*, and sometimes even upon a breath of air, not one of them should hit Cyrus, and thereby convert the Prophecy of the conquest of Babylon into a Fable?

But it is very incredible, that a circumstantial Prediction should come to pass, in all respects, without exception, by mere accident. If I foretell any thing accidental, without being inspired by God, there is, in the first place, against me, the hazard of its not coming to pass, which is at least equal to the chance of its coming to pass. If I add ten circumstances, any man of understanding will admit, that each circumstance may easily be changed a thousand ways; and each of these possible changes is as probable as the circumstance I foretel. Consequently, there is, in each circumstance, the chance of a thousand to one that my Prophecy will not be fulfilled; and in the whole, it is ten thousand to one that I prove a false Prophet; and this upon a very moderate computation. But as it is possible that no part of the event foretold may come to pass, it is not even so probable that my Prophecy will be fulfilled, as that by

‘ having a Ticket in a Lottery of ten thousand Tickets, I
‘ shall win the greatest Prize; for among the ten thousand
‘ one must have the Prize, but the event which I foretel,
‘ may, with all its circumstances, fail to be accomplished.

‘ But as it is not absolutely impossible, or implies no contradiction, for a pretended Prophecy to be fortuitously accomplished, the Prophecies which have been fulfilled, are only a very probable, not strictly speaking, a certain evidence, of the Divinity of a book. If therefore the book contains any thing contradictory to Natural Religion, this evidence becomes insufficient to prove its Divinity. For the doctrines of Natural Religion rest upon a certainty, which takes place of any thing only probable.

‘ Perhaps my Reader may wonder, that I should prove the Divinity of some, or rather of a single book of the New Testament, by an argument which I do not advance as *certain*, but only as *highly probable*.—To this ‘ I may venture to answer upon logical grounds, that the *highest degree of Probability* differs very little from what is properly called *Certainty*; and that an argument which is in the highest degree probable, is even thought equal to a Demonstration, because our limited understanding is not so subject to err in matters probable, which are generally objects of sense, as in an abstracted Demonstration. I know, for instance,

For, ' in writing a perspicuous, and at the same time an agreeable narration of facts, it is necessary sometimes to relate, along with an event, its consequences in after-times, and when the Writer reaches those times, to return back to the source of it; or he is obliged now and then to connect facts, which are somewhat related, though in point of time, very far asunder.'—Upon the above, and some other rational principles, he proceeds to shew, (in the next section) how the seeming chronological contradictions in the writings of the Evangelists may be removed, or reconciled: and then mentions some of the most approved Authors upon this subject.

The remaining part of the work contains the learned and ingenious Author's separate Introduction to each individual book of the New Testament, in which, he says, he has endeavoured to be as concise and as useful as possible.—But as this article is already extended to a considerable length, we must conclude it, by recommending the whole of this truly valuable treatise to the attentive perusal of every theological Student,—especially those of the younger sort, for whose use it was peculiarly calculated.

— *Dissertations, Essays, and Discourses. In Prose and Verse.*
By Dr. Fortescue. 2 vols. 8vo. 10s. sewed. Doddsley.

HAVING, with some labour, and much patience, perused so much of these volumes as might enable us to form a competent judgment of their Author's abilities, we made at length the discovery of a peculiarity in his literary Character, to which few beside himself can boast pretensions. Almost every Writer we are acquainted with, has his *forte* and his *faible*; his strong and weak side. The elegant Writer of Prose, is seldom excellent at Numbers; nor is it unfrequent to find Poets, who can entertain no idea of the harmony of Periods which do not end in a Jingle. Nay, so confined are the talents of most Authors, that the Bard who affects the stile and dignity of Milton, and, like Moliere's French Cit, writes prose all his life, without knowing it, is frequently incapable of bringing words together, of a similar sound, in the way of Rhime. Master of an Epic Poem, an Epigram or a Sonnet would put him totally to a stand; while the Sonnetteer, who will play you at Crambo by the

hour, and find an hundred rhimes to every word in the Vocabulary, can discover no more music in Numbers without Rhime, than the former in Rhime without Numbers.

It is otherwise, however, with Dr. Fortescue, whose talents are so general, and capacity so extensive, that he stalks over the high and hobbling road of Blank Verse, with as much *gracefulness* and *ease*, as if he were ambling through the flowery paths of Rhime, or plodding soberly along the beaten track of plain Prose. Whether he writes Prose or Verse, blank or rhime; whether his writings be allegorical, satirical, descriptive, or didactic; whether Ode, Fable, Sonnet, or Epistle, it is all the same to him. Whatever be his subject, or whatever his manner, his merit is in all conspicuous, and in all perfectly equal.

We, nevertheless, cannot help regretting this circumstance, notwithstanding all the honour it may reflect on the Author, since in a work, where everything is of equal merit, the Reviewer is extremely at a loss to make choice of such extracts as are necessary to give the Reader an idea of the performance. The following specimens, however, we have selected as the easiest detached, or the shortest; but not as the best or worst in this miscellany.

As a sample of his prose, we shall quote a passage or two from this curious Writer's *Dissertations on Man*.

Of Laws for regulating and forming our Conduct.

“ All laws are intended for these ends, viz. the peace, and the good of mankind; which are only answered when those laws are properly executed: and such governments are always the best, which have made the best provisions for their subjects; and those subjects will ever be found the best, and maintain the best order, who are early trained, by discipline, to the love of good order: it is not the air of a country, or the soil, or the climate, which gives the characteristic to any nation: what has been observed, of Cappadocia's formerly enjoying as good a natural quality, as it does now, is as true, of the country, and present state of the Moors.

“ It was not the air, or the soil of those countries, which disposed some of them to be more slavish, or others to be more dull, perhaps, than the inhabitants of other countries, and climates; but their indolent customs, and the want of a proper institution, and proper means of industry,
“ and

‘ and virtues, to set the example, and encourage them in the
‘ pursuit of every thing laudable.

‘ Notwithstanding the observable difference in the endow-
‘ ments, and dispositions of mankind, answerable to the va-
‘ rious employments; the common, and general endow-
‘ ments, are abundantly sufficient for the purposes of life;
‘ tho’ peculiar tendencies, and geniuses are required for shin-
‘ ing characters: much indeed may be done by mere nature,
‘ nothing without it; art is quite necessary, for its farther
‘ progress, and improvement; and unless a man delights in
‘ his employ, to which he finds his genius is answerable,
‘ very little can be expected.

‘ But if people will thrust themselves, or their guardians
‘ will put them into ways of life, they are unfit for; they
‘ must be answerable for the consequences; and none, but
‘ themselves, are to-blame. Remarkable has been the con-
‘ duct of the Jesuits, in the tryal of youth: and a famous
‘ Mathematician has been found out, who was but a dunce
‘ in every other science. Huartes, in his treatise, tells us
‘ of various things worth observing, in regard to discoveries
‘ of this nature; and tho’ I will not answer for all, sure I
‘ am, it is not entirely imaginary: and were there but greater
‘ attention paid to it, many a genius might be found out,
‘ and properly turned to employments fitted for them; and
‘ many a man, as Dr. South observes, hindered from run-
‘ ning his head against a pulpit, who might have made a bet-
‘ ter figure at a plough’s tail; and many a man, who is now
‘ pining in poverty, or buried in oblivion, might have been
‘ an example to thousands. He, who at a country wake,
‘ or a wrestling, has been the beau, or hero of the day; in
‘ the circle of his acquaintance, the mouth of the company;
‘ might have become in the field, a Cæsar, or an Eugene;
‘ or in the senate, or the church, a Tully, or a Tillotson.’

Whether it be owing to this Writer himself, or to the con-
duct of his Guardians, that we find him, in his own language,

——— Wandering round the verge
Of steep Parnassus,

we know not; ; but if it be his own act and deed, he must,
himself, as he justly observes of others, be answerable for the
consequences.

Of our Author’s Blank Verse, we presume a very few lines,
being the Exordium of his poem on *Contemplation*, will give
the Reader a satisfactory idea.

SCUE'S *Dissertations,*

and thy Aonian founts,
and all thy green retreats,
th' enliv'ning thought
while on eagle's plume
the less'ning world below :
above yon spangled orbs
t, yon starry spheres,
on zephyr's wings,
tilated flakes,
adulating train.
Citadel descend,
ve fancy aid my song.

ne, let the Reader rise above it if he
ur Author's rhimes, of which we shall
a Fable and an Ode.

and the SHRUBS. A Fable.

beneath an aged oak,
o. who thus bespoke
ee, " How fine you spread,
avens your head,
and branching arms,
in your charms :
e in piteous plight,
r, and light ;
— scarce see the sun, —
ge, have we done ?
e we have made,
ine, in your shade ;
ormous size,
ve aggrandize ;
but leaves, or loppings,
rain, or droppings ;
o make us lower,
as any flower,
as others, rise,
ls into the skies.
stand aloof,
to your behoof :
your scorn and scoff,
o let you off.
d, the self-same earth,
ement and birth,
loft our head ;
born and bred,

k with high disdain,
ard you fools complain :

But

But know this clamour's out of season,
Against my eminence 'tis treason :
Such scrubs have been too long protected ;
By every one, but me, rejected.
Had you not murmur'd you might lie,
All safe, thro' your obscurity ;
But now, since you're so faucy grown,
Of driving winds and rain the scorn,
I'll leave you.—Then his arms withdrew,
And left them all exposed to view.

The bleak winds came, the driving rains,
Descending, swept part off the plains ;
A part was trod into the mire ;
The rest, made fuel, food for fire :
The farmer came, in bundles bound
The residue, and clear'd the ground.

To my TAPER. An Ode.

W H I T H E R, tell me, art thou flying,
Hanging on a single breath ?
All of us, like thee, when dying,
Turn, as soon, to mother earth.

Quick as thought, now sunk, now rising,
Thus a fairy spirit seems :
Each flatt'ring hour some hope bringing,
Shews that life's a waking dream.

If death's but a rest or ending,
Welcome death, and happy rest ;
If to farther woes extending,
Fly, hence fly ! unwelcome guest !

Tho' disease acute assail me,
Fly, O ! fly me ! black despair ;
Till my strength and vigour fail me,
What I can't avoid, I'll bear.

My visual orbs, like thine, decaying,
Closing on a world, like this ;
My blindness to it's faults betraying,
Make, perhaps, my greater bliss.

If my respite should be longer,
Have I reason to repine ?
Passions failing, sense grows stronger,
There my light is more than thine.

Lo ! thou hast'nest to be gone ;
Wilt thou then in darkness leave me ?
When thou'rt out, my work is done,
A little light will relieve me.

Philosophical Miscellanies,

ee, how I cheer!

it is enough?

is gone—I faster—

ke my staff.

Readers to determine the merits of this
as we shall be gladly excused from
enter into any profound disquisition,
ent subject. There are persons, no
ne, that in so various a work, there
rld of Criticism: but we may safely
chus in Europe, to render complet
the several curious passages that will
tive perusal of these two volumes.

, on various Subjects. By Mr. Formey,
to the Royal Academy of Berlin.
ved. Hinton.

acter of Mr. Formey has been long
is, in general, well known: few of
will form a very high opinion of the
altho', at the same time, they need
its affording that room for censure
ophical productions have given us. It
out the whole, those marks of inof-
ch are, in some degree, characteristi-
genius of our Author. Men of pro-
all probability, look on such specula-
those, who read only for amusement,
here somewhat to entertain them; as
e most part, happily chosen; and the
ficial, need be under no fear of being
s, or plunged into the depths of ab-

treated of are these—Sleep—Dreams
lect of the Laws of Conversation—
he Order of Nature—the Analogy be-
of the Body and that of the Soul—
iness and Unhappiness in Marriage—
g Money at Interest—the moral Du-
es the Necessaries of Life—the Logic

In his first Essay, our Author is sometimes mistaken in his physiological notions, and shews himself no great adept in that kind of knowledge. Many of his observations, however, on the Causes and Consequences of Sleep, are just, and may be useful.

In the second, he attempts to give the Rationale of Dreams: but advances nothing very new, or striking on the subject. 'Let us suppose,' says he, 'our brain a wood, cut into a thousand walks; you are in one of them, that is, you are taken up with such a sensation, or such an act of imagination; if you give yourself up to it, either voluntarily, as whilst awake; or necessarily, as in dreams, from this walk you are carried into a second, thence into a third, according to the cut of them; and your route, however irregular in appearance, depends on the place whence you began your walk, and the disposition of the wood; so that from any other place, or in a wood of a different arrangement, you would have taken a different way; that is to say, you would have had a different dream.'

He goes on to distinguish Dreams into the simple and the compound; and to account for all the extravagancies of them, from the combinations and connections of our ideas. On the whole, he may, perhaps, be right enough as to the matter; but as to the profound, and scientific manner, in which he affects to treat the subject, it is diverting enough: at least we could not forbear smiling, when, after much learned investigation, our Author came to draw, among others, the following Corollaries, viz. That a state of Vigilancy is different from that of Sleep—that Dreams may be equally dissipated, either by falling into a more profound Sleep, or by awaking—that awaking is the return of the sensations; and that, consequently, on the return of those sensations, or awaking, our Dreams are at an end.

And yet, continues he, from the very certainty of that criterion, whereby we know whether we are asleep or awake, arises a twofold perplexity. 'On one hand, during vigilancy, when any thing extraordinary, and which at first sight is inconceivable, presents itself to us, a question starts in us: are we in a dream? Nay, we are apt even to feel ourselves, whether we are really awake. On the other hand, when a Dream is clear, lively, well connected, and compounded only of things possible, and of the nature of those with which we are conversant when awake; at the end of such a Dream, we are sometime in suspense, so as

Philosophical Miscellanies,

that the whole scene was actually
tedly so nice and difficult a point, with
line between his waking and sleeping
enter into any enquiry concerning his
writing this Essay: but, if it be pos-
sions and Corollaries (which, surely,
fician may do) there is some little
having been rambling half asleep in

kind of satirical declamation against
ation; as Arrogance, Defamation,
topics are common, and our Author's
too.

Scale of Beings, is merely declamatory,
more than what Pope and Locke have
it.

the Order of Nature bear the form of
it afford no extract that would do
Author's talents, as a Philosopher, dis-
dness of heart, much to his honour

the following subjects, that we may be
ing this article too much, to give our
the last essay, or, *the Logic of Proba-*
the best in this Miscellany. It is
y, and tends to the conviction of Un-

resent,' says our Author, 'from all
Demonstration; granted that there
in every matter of belief and fact,
bility to be the utmost boundary of

ing, whether the following questions
Is there a God, a Providence, a Re-
a Life to come? Is it a matter of
taken in all these points? Is it a waste
in the examination of them? Is it a
make these articles as much our con-
precautions in them, as in the acqui-
ent, the purchase of an estate, and a
to dare maintain the affirmative, are
limits within which I confine myself.
at I shall enter into dispute. Every
' dispute

‘ dispute requires a reciprocal admission of certain common principles. They who can speak of those great questions, as trifles, have no principles; and, till they have, are not qualified for reasoning.’

Religion, therefore, continues our Author, is an interesting object, or at least would be such, were its reality well demonstrated. The point then is, to set this religion in such a light, by a probability of its proofs, as shall excite the same degree of attention as is paid to those Probabilities, which are the springs of action in the course of worldly affairs. Let us survey this question in two points of view: that is, *abstractively* from proofs of fact, and with the help of these proofs. To this end are proposed the following Queries.

‘ Is it, in itself, more probable, that things arranged with wonderful art, and constantly relative to evident and useful ends, are such, because they are such, than because an Infinite Intelligence presided over the arrangement of them?’

‘ Is it, in itself, more probable, that, if there be a God, he is not concerned about his creatures, leaving them to blind Destiny; than that there is a Providence, by which all things are preserved, upheld, and directed?’

‘ Is it, in itself more probable, that the perpetual Sensation which we have of our Liberty, is false and illusory; and that we are mere machines, without option or ability; than to admit the reality of this Sensation? After doing a good or an evil action, can we easily persuade ourselves that it in no wise depended on us to have acted otherwise?’

‘ In itself, is it more probable to establish an absolute equality, a total indifference of all actions, so that to kill our benefactor, or to perform an act of gratitude, are things merely dependent on institution, or at most, regulated by the principle of utility; is this, I say, more analogous to Truth, than intrinsic Morality, Honesty, Justice, and the Law of Nature?’

‘ Is it, in itself, more probable, more consonant to Truth, to consider man as a being, if not fortuitous, at least destined only to appear on the strange theatre of this life, which manifestly is but a sketch of his state, and whence he sometimes makes his exit before his appearance, than to extend our views to a continuation of existence; to a further

‘ ther scene of action, to a state suppletory, as it were, to
 ‘ the present ?

‘ Is it more probable, that the Jews, the first Depositories
 ‘ of the Promises, should have been deceived by an Impostor
 ‘ making them believe, that God had brought them out of
 ‘ Egypt *with a mighty hand, and out-stretched arm* ; that their
 ‘ oppressors, the Egyptians, had been visited with plagues of
 ‘ all kinds, whilst no evil had approached them ? That the
 ‘ Canaanites had been exterminated from before their face,
 ‘ in order to procure them the possession of a country flow-
 ‘ ing with milk and honey ; and that, in all this succession
 ‘ of extraordinary facts, God had continually, without in-
 ‘ termission, given them incontestible signs of his presence
 ‘ and protection ? Is it, I say, more probable, that the
 ‘ Jews should, without any foundation, have adopted and
 ‘ preserved such traditions, and even have made them the
 ‘ base of a worship extremely onerous and restrictive, than
 ‘ to acknowledge the authenticity of these facts, and the
 ‘ truth of the archives of this chosen people ?

‘ Is it more probable, that the uninterrupted series of Pro-
 ‘ phecies, which, from age to age, have made known events
 ‘ beyond the reach of any human knowledge to foresee, par-
 ‘ ticularly have delineated an assemblage of characters ; and,
 ‘ the more distinctly as the event drew near ; and, so ex-
 ‘ pressive of the Messiah, that, at his coming, it was impos-
 ‘ sible not to know him ? Is it more probable, that this was
 ‘ the work of Chance, than of a heavenly Disquisition ?
 ‘ For, as to any imposture, how is it supposeable ? In what
 ‘ time can it be placed ? Can a whole nation, the deposti-
 ‘ tary of those Oracles, have combined in the fraud ?

‘ Is it more probable, that this Jesus, in whom are con-
 ‘ centered all the characters indicated by the Prophets, and
 ‘ who likewise has, both in his life and death, given a pat-
 ‘ tern of the most pure and eminent sanctity, should have
 ‘ been an impostor, and not a holy man sent from God ?

‘ Is it more probable, that Miracles, relative to all the
 ‘ parts of nature, performed in the most public and least ex-
 ‘ ceptionable manner, and which the cotemporaries, though
 ‘ greatly concerned to invalidate them, never presumed to
 ‘ deny, are true or false ?

‘ Is it more probable, that, at the same time, there should
 ‘ have been a multitude of false witnesses, who, for the plea-
 ‘ sure of disseminating lyes, could renounce every thing na-
 ‘ turally dear to men, expose themselves to contumely, hard-
 ‘ ship, and every disagreeable circumstance, even to the se-
 ‘ verest torments; and, to this self-denial, have added the
 ‘ finest instructions, and most splendid examples of Virtue?
 ‘ Is it, I say, more consonant to truth, to account such per-
 ‘ sons false witnesses, than to yield to their testimony, or at
 ‘ least to acknowledge that they deserve a hearing, and that
 ‘ their depositions claim a mature consideration?

‘ Is it more probable, that Christianity, destitute of any
 ‘ temporal assistance, preached by men without authority or
 ‘ reputation, combated by the depositaries of power and li-
 ‘ terature, and especially so opposite to the most cherished
 ‘ propensities of the human heart; is it more probable, that
 ‘ such a doctrine should establish itself naturally, or casually,
 ‘ or by cabal, or the concurrence of second causes, than to
 ‘ have recourse to assistance from above, and to own that
 ‘ God in putting his treasure into earthen vessels, intended the
 ‘ more conspicuously to make known the excellency of his
 ‘ strength?

‘ Is it more probable, that, even in the present times, a
 ‘ Religion, which in the compleatest manner sets forth all
 ‘ our duties towards God, towards our Neighbour, towards
 ‘ ourselves; which affords the only resources against the la-
 ‘ mentable consequences of sin; which teaches men to be
 ‘ good masters, good subjects, good citizens, good fathers,
 ‘ good husbands; in a word, to be faithful to all their en-
 ‘ gagements; a Religion which, were its maxims duly ob-
 ‘ served, would render the earth an anticipated Paradise: Is
 ‘ it more agreeable to truth, that this Religion deserves
 ‘ mockeries, insults, invectives, prophanations, and sacri-
 ‘ leges, than that it should be esteemed a gift of Heaven,
 ‘ one of the greatest goods of society, the strongest support
 ‘ of our present happiness, and the only way to future fe-
 ‘ licity?’

We cannot take leave of this work without repeating an
 observation, we have often of late had occasion to make, re-
 specting the scandalous incapacity of our present Translators:
 it has been the misfortune of Mr. Formey’s book, to fall into
 the hands of, perhaps, the very worst of them.

Edinburgh printed for Millar in London.
p. 2 vols. 9s. bound.

the Law, which, next to Religion, is of the greatest importance to the peace and happiness of the Nation, from the avarice and incapacity of its Professors, is reproached of being sordid and illiberal. It is called an unlearned profession: and, though it requires an inconsiderable stock of learning and experience in the Law, we shall not, perhaps, be far from the mark, if we say it is ill founded.

When we speak of the common, we mean the practical, Lawyer, one who is capable of drawing just Conclusions from Propositions, without examining whether the Propositions themselves are right or wrong, or enquiring into the Reasons, on which they are founded.

The Scholar, however, carries his researches further. He examines the Data of his profession, *a priori*: he enquires into the Reasons why particular institutions were established, and the successive alterations they have undergone, from the changes which time or sudden revolutions have made in the system of government; and he endeavours to judge, how far the Laws in being, are adapted to the state of the community. In short, he endeavours to be versed in the art of *Legislation*.

As this noble and useful science, a comprehensive Philosophy and History, is indispensably necessary to the Lawyer, he should be well skilled in the human mind, and intimately acquainted with the passions and interests of mankind, in different ages, and in different climates. He should know what contrary effects different political institutions, according to the different constitutions of divers states, and the different dis-

positions of the mind, have upon the human mind. However, to the honour of the profession, it is to be observed, that attempts have been lately made to improve the study of the Law, and to remove the obstacles, which the latter, from the unfavourable impression which it has long laboured under.

The late treatise on the *Law of Forfeitures*, may be considered as the first laudable efforts for this purpose. The *Præface* does not claim less acknowledgment.

knowledge in this respect: and the *Historical Tracts* now before us, are equally intitled to the encomiums of the candid and judicious.

The learned Author is, indeed, a Lawyer, in the most honourable acceptation of the word. He has traced the Laws from their first source, in the rude state of savage policy, and marked their progress and amendment to the present period of improvement.

The two volumes under present consideration, contain fourteen Tracts; viz. *History of the Criminal Law*—*History of Promises and Covenants*—*History of Property*—*History of Security upon Land, for Payment of Debt*—*History of the Privilege which an Heir apparent in a feudal Holding has to continue the Possession of his Ancestor*—*History of Regalities, and of the Privilege of Repledging*—*History of Courts*—*History of Brievés*—*History of Process in Absence*—*History of Execution against Moveables and Land, for Payment of Debt*—*History of personal Execution for Payment of Debt*—*History of Execution for obtaining Payment after the Death of the Debtor*—*History of the limited and universal Representation of Heirs*—*Old and New Extent.*

In discussing these subjects, the Author discovers a thorough knowledge of human nature, and a very intimate and extensive acquaintance with History and Jurisprudence. He shews by what slow, yet, natural, advances, the Magistrate became vested with civil and criminal Jurisdiction. He explains the nature and changes of Property, from the first simple and naked title of Possession, to the more refined and complicated Rights which have since taken place; and he traces the regular progress by which private injuries to individuals, became at length to be considered as crimes against the public.

These Discourses, as the Author observes in his Preface, each of them relate to subjects common to the Law of England, and of Scotland; and, in tracing the History of both, tend to introduce both into the Reader's acquaintance. They have such resemblance, as to bear a comparison almost in every branch; and they so differ, as to illustrate each other by their opposition. Our Law, (meaning that of Scotland) will admit of many improvements from that of England; and, he adds, we are rich enough to repay with interest, all we have occasion to borrow.

We readily concur with our Author in his favourable sentiments of the Scotch Law. In criminal matters especially,
we

we are persuaded that their Laws are more agreeable to the principles of Religion, and the dictates of Morality, than our own. It is observable, for instance, that in their division of crimes, that of Blasphemy very properly holds the foremost rank*; whereas, according to our arrangement, it only takes place after a multitude of inferior offences, and, by some, is even postponed to the imaginary sin of Witchcraft.

As the Writer, however, professes to shew the analogy between the two Laws, it is to be wished, that he had treated his subject in terms less technical; especially as his Discourses on the heads above enumerated, relate mostly to the Scotch Law, which very few, even Lawyers, among us, are acquainted with. It is but just to acknowledge, nevertheless, that where our Author speaks as a Philosopher, and a Legislator, his style is nervous, clear, and copious.

Did our limits allow us to give an abstract of such various matters, we are persuaded that most of them would be too dry and uninteresting to the generality of our Readers. We shall therefore confine ourselves to the first head, viz. *The History of the Criminal Law*—a subject of general import, and of the highest concern to every member of a free state; as the preservation of Liberty depends chiefly on the perfection of the laws in criminal cases.

Our Author very judiciously opens this subject, by considering the feelings impressed on delinquents by a sense of wrong, and the dread of punishment: proceeding in the next place, to analyze the nature of resentment in the party injured. Upon certain actions, he observes, hurtful to others, the stamp of *impropriety* and *wrong* is impressed in legible characters, visible to all, not excepting even the delinquent. Passing from the Action to its Author, we feel that he is *guilty*; and we also feel that he ought to be punished for his guilt. He himself, having the same feeling, is filled with remorse; and his remorse is accompanied with an anxious dread that the punishment will be inflicted.

Corresponding to the dread of punishment, is our indignation at gross crimes, even when we do not suffer by them; and next *Resentment* in the person injured, even for the slightest crime; by which sufficient provision is made for inflicting the punishment that is dreaded. Resentment, when confined within due bounds, is authorized by Conscience. The de-

* See Mackenzie's Criminal Laws of Scotland.

linquent is sensible that he may be justly punished; and the person injured is entitled to inflict the punishment. Revenge, therefore, when provoked by injury, or voluntary wrong, is a privilege belonging to every one by the Law of Nature: and thus, he concludes, the first Law of Nature, regarding Society, that of abstaining from doing injury to others, is enforced by the most efficacious sanctions.

These reflections are certainly ingenious; and, most of them, just. We are afraid, however, that the Author attributes feelings to Man in a state of Nature, of which he is only susceptible in consequence of refined ideas, acquired from civilized society. That Savages are affected by dread of punishment, we make no doubt; but that they feel *Remorse*, or entertain a sense of *Impropriety and Wrong*, whenever they commit actions hurtful to others, we find no room to conclude. Nothing, according to notions generally received, is more hurtful to others, than to deprive the innocent of life. Yet what shall we say of human sacrifices, which, in many parts of the world were formerly, and are still, in effect, authorized by custom? What shall we say of those Savages, who kill their parents, when they are past their labour, instead of labouring themselves for their support? Passing from these actions to their authors, *we*, who are civilized, find that they are guilty—guilty of murder and parricide: but *they*, less refined, do not feel the *remorse* of guilt; neither have they any sense of *impropriety* and *wrong* in these actions.

Our Author having established the privilege of Revenge, from principles of Nature, proceeds to specify the different degrees in the passion of Resentment; which, as he observes, is quiescent, and quickly vanishes when the injury is done to a stranger; but is active and keen, when the injury is offered to ourselves: and so in proportion, according to the degree of connection.

In the next place, he considers some irregularities attending this passion, which is often excited by *involuntary* wrongs. Sudden pain is sometimes sufficient to raise this passion, where no injury is intended. By accidentally striking one's foot against a stone, a smart pain ensues, Resentment discovers itself at once, and prompts us to break the stone to pieces: and yet, says he, such indulgence was by the Athenians given to this irrational emotion, that if a man was killed by the fall of a stone, or other accident, the instrument of death was destroyed.

Herical Law-Traff.

ve, that something analogous to this, and; by which, when any moveable least animate, occasions the death of e, that thing, and every thing moving he King, or Grantee of the Crown.

ues to specify other irregularities at- Resentment: such as not distinguish- the guilty, by exerting it against the al, and even against the brute crea-

We wish, however, that he had ex- in this subject. Certainly nothing can onal, than the confounding the inno- t of the guilty---A practice, in some by the policy of most modern states.

f the Nature of Punishment, and of ntertained concerning it, he proceeds through the different stages of social e,' says he, ' against a more powerful n early times, the chief or sole motive y, individuals never thought of surren- any of their natural rights, that could tly with their great aim of mutual de- r, the privileges of maintaining their of avenging their own wrongs, were s full and entire. In the dawn of So- ve find no traces of a Judge, properly power to interpose in differences, and riance, to submit to his opinion. If erty, or about any civil right, could the parties themselves, there was no o appeal to some indifferent person, l be the rule. This method of deter- ces was imperfect; for what if the upon an arbiter? Or what if one of ry, after the chosen arbiter had given emedy these inconveniencies, it was tablish Judges, who, at first, differed only from Arbiters, that they could hey had no magisterial authority, not ling parties to appear before them. n the Roman Law, which subsisted e the notion obtained of a power in a ty into Court. To bring a disputable other means occurred, but the mak- omplainer to drag his party before the
' Judge,

Judge; *obtoro collo*, as expressed by the writers on that law : and the same regulation appears in the laws of the Visigoths. But Jurisdiction, at first merely voluntary, came gradually to be improved to its present state of being compulsory; involving so much of the magisterial authority as is necessary for explicating Jurisdiction, viz. Power of calling a party into Court, and power of making a sentence effectual. And in this manner civil Jurisdiction, in progress of time, was brought to perfection.

Criminal Jurisdiction is in all countries of a much later date. Revenge, the darling privilege of human nature, is never tamely given up; for the reason chiefly, that it is not gratified unless the punishment be inflicted by the person injured. The privilege of resenting injuries, was therefore that private right which was the latest of being surrendered, or rather wrested from individuals in society. This revolution was of great importance with respect to Government, which can never fully attain its end, where punishment in any measure is trusted in private hands. A revolution so contradictory to the strongest propensity of human nature, could not by any power, or by any artifice, be instantaneous. It behoved to be gradual, and, in fact, the progressive steps tending to its completion, were slow, and taken singly, almost imperceptible; as will appear from the following history. And to be convinced of the difficulty of wresting this privilege from individuals, we need but reflect upon the practice of Duelling, so customary in times past; and which the strictest attention in the Magistracy, joined with the severest punishment, have not altogether been able to repress.

Early measures, our Author observes, were taken to prevent the bad effects of rash Judgments, by which the innocent were often oppressed, whilst the dangerous privilege of private revenge was left with individuals. The benefit of the Sanctuary, among the Jews, allowed to the Manslayer, till the Elders could determine whether the deed was voluntary, or casual; is an early instance of the care taken to prevent erroneous judgment. If the crime was manifest, the party might avenge himself without any ceremony. Therefore it was lawful for a man to kill his wife and an adulterer found together; or his daughter taken in the act of fornication.

The necessity, our Author continues, of applying to a Judge, where any doubt arose about the Author of a crime,

was probably, in all countries, the first instance of the Legislators interposing in matters of punishment. This, though a novelty, was such as could not alarm individuals, being calculated not to restrain the privilege of Revenge, but only to direct it towards its proper object.

The next step in order, was to regulate the degree of punishment, and to rescue the offender from the arbitrary power of the party injured. Our Author takes notice of a wise regulation in Abyssinia, for this purpose; by which the Governor of the province named a Judge, who determined what punishment the crime deserved. If death, the criminal was delivered to the accuser, who had an opportunity of gratifying his Resentment to the full. But this regulation, he observes, was improved by the Athenian Law, by which, tho' the criminal was delivered to the accuser to be put to death, yet it was unlawful to put him to any torture, or to force money from him. At length, however, all such regulations were rendered unnecessary, by a custom, which made a great figure in Europe for many ages, that of pecuniary compositions for crimes.

From the correspondence between the privilege of revenging voluntary injuries, and the sense of merited punishment in the delinquent, punishment came to be considered as a sort of debt, in the strictest sense, which made room for these pecuniary compositions, of which our Author discovers traces among many different nations.

This practice at first, as may reasonably be conjectured, rested altogether upon private consent: and the person injured might punish, or forgive, at his pleasure. The first step towards improvement, was to interpose in behalf of the delinquent, if he offered a reasonable satisfaction in cattle or money, and to afford him protection, if the satisfaction was refused by the person injured. The next step, was to make it unlawful to prosecute Resentment, without first demanding satisfaction from the delinquent. The third step, which completed the system, was to compel the delinquent to pay, and the person injured to accept of a proper satisfaction.

Our Author traces these gradual advances, through the Laws of several barbarous nations, with great diligence and accuracy. He takes notice that these compositions were proportioned to the dignity of the person injured, and shews to whom they were payable. By the Salic Law, he observes, where a man is killed, the half of the composition belongs to his children, the other half to his other relations, upon the

the side of the father and mother. If there be no relations on the father's side, the part that would belong to them, accrues to the *Fisk*. The like for want of relations on the mother's side.

These reflections on pecuniary compositions, naturally bring our Author to what he calls the last and most shining period of the Criminal Law: in which he unfolds the means by which criminal Jurisdiction, or the right of punishment, was transferred from private hands to the Magistrate. In the infancy of society, he observes, the idea of a Public is so faint and obscure, that public crimes, where no individual is hurt, pass unregarded: but when Government, in its natural growth, hath advanced to some degree of maturity, the public interest is then recognized, and the name of a crime against the Public understood.

It cannot be doubted, he says, that the compositions for crimes established by Law, paved the way to these improved notions of Government. The Magistrate having acquired such influence in private punishment, proceeded naturally to assume the privilege of avenging wrongs done to the Public merely, where no individual was hurt. It being once established that there is a Public, that this Public is a politic body, which, like a real person, may sue and defend, it was an easy step to interest the Public even in private crimes, by imagining every atrocious crime to be a public as well as private injury. In the oldest compositions for crimes, there is not a word of the Public: in the Salic Laws, there is a long list of crimes, and of their conversion in money, without any fine to the Public*. At length, however, a fine or *Fredum* was superadded to the King.

In process of time, as mankind were more enlightened, certain crimes were reckoned too flagrant to admit of a pecuniary conversion: and compositions established in the days of poverty, bore no proportion to crimes, when nations became rich and powerful. It was not difficult to provide a remedy for this evil: it having been long established, that the person-injured had no claim but for the composition, however disproportioned to the crime, this afforded the chief Ma-

* Though there was no direct fine to the Public in the old compositions, yet it is too much to say, that there is not a word about the Public. For we find by the Salic Law, that for want of relations on the father or mother's side, the part that would belong to them, accrued to the *Fisk*. So that we find the idea of a Public began to gain ground at that time.

s's *Religious Works*.

the field of Controversy entitle him

led, *A rational Enquiry into the Specu-*
lations of the Christian Religion, he attacks
every all round; among whom he not
Atheists and Deists, but the Socinians,
and, indeed, almost every sect
in himself. Unhappily for him, how-
ever engaged in an undertaking far beyond
his strength, he is frequently bewildered in attempting the
difficulties, on the principles of hu-
man reason, on the Scriptures. On this occa-
sion, I help expressing our concern, to find
him ready to lay aside their Bible, in their
hands, if they had no use for it, in defence
of the Scriptures were expressly given us to
be used only to be defended. In their
hands, with Infidels, who deny the authority
of the Bible, they may plead a necessity of having re-
course to it: but in this case, we think, Pru-
dence here are certain points which they
cannot discuss with such men at all. They may as
well argue with the blind, as with men who
deny the authority of the Scriptures, concerning some
points of Faith.

er, where they pretend to rely solely
on reason, they engage the adversary
and should be watchful to give him no
ground for the weakness of their argument. We
shall now consider two of the *objections* of our Author's.

1. *objection* of the supposed Atheists, who de-
ny the knowledge of the moral attributes of
God. There is really no distinction of na-
ture between the Divine Being: for though the bare
idea of God, does not necessarily convey to us
the notion of Godness, yet when applied to God, it
conveys the concurrence of both: unless we can
conceive power to have been exerted in a mecha-
nical manner, which is at once recurring to
the absurdity. Granting this, — yet the Theorist
cannot be an Atheist; and is he likely to
be by our Author's proving him to be

But

But it may be said, perhaps, that even this argument proves no such thing; since his atheistical antagonist might reply, that merely to imagine the divine power exerted in an *arbitrary* manner, is not to deny, that justice and goodness, even as we understand them, may be justly attributed to the Deity: nor is it so atheistic as to suppose, on the contrary, that it is not exerted arbitrarily, but is subjected to any rule of justice or goodness: for surely, might he say, to imagine the divine power always *spontaneously* exerted in the modes of justice and goodness, is to have a much nobler, and sublimer idea of the Divine Being, than to imagine justice and goodness any essential qualities in the DIVINE NATURE, according to which it is necessitated to act, and on account of which it *cannot* act otherwise. This, he might say, would be to strip the Deity of his chief attribute, Free-will, and make him act mechanically, indeed.

Hence, it appears how cautiously our philosophical Divines should proceed, in reasoning on matters of Theology.

Our Author might be extremely puzzled, also, were he required to give a philosophical explanation of what he means by saying, that 'God exists according to our idea of existence.' We might ask him, if he has any idea of existence in the abstract, and how he will express that idea? The human mind is, doubtless, conscious of its own existence; but, however new this piece of information may appear to him, he will find, on *entering deeply* into the matter, that it is a consciousness of something, of which we have no idea. The mind is conscious of its own existence, in and of itself, and doubtless would be so whether united to an organized body or not; but, without its being united to such a body, it is evident, it could have no ideas, because all our ideas depend originally on the organs of perception. All the existence of which we have an *idea*, is confined to time and place; which the Deity confessedly is not: so that, philosophically speaking, the Deity does not exist according to our ideas of existence, altho' it may be said to exist as the human mind exists; but of the nature of this existence we have no idea.

Again, our Author's proofs of the certainty of a Future State, we fear, will little avail him, in contending with Unbelievers: since his general assertion may be disputed, viz. that it is a truth as capable of demonstration as any proposition in Euclid, 'That the good and evil things of this life are not always distributed according to the exact proportions of merit and demerit in mankind.' We can very
readily

readily allow the truth of our Author's proposition ; but, as he has thought proper to omit its demonstration, we are apt to think it is not capable of being so clearly demonstrated as he imagines. His being reduced, also, in the very next sentence, to suppose it will be granted him, by those who allow that all men are not equally qualified for the divine favour, appears to confirm our opinion : for, if it were thus demonstrable, why require it to be granted of any body ? why not attempt to demonstrate it ?

Mr. Hawkins's formal supposition, that the truth of an assertion will be granted by those who admit another equivalent to it, is also curious ; as is his manner of solving one Problem, by proposing another. Thus, to prove that all men are not equally qualified for the divine favour, he asks, ' If they are, where is the difference between Virtue and Vice, between moral Good and Evil : and if they are not, why is not that favour dispensed with the most impartial, and never-failing, regard to prior claims and pretensions ?'

Doth our Author think, that by leaving these questions to be answered by the Reader, he has proved any thing ? Such arguments will do well enough with those who would answer such questions his own way ; and who, being already of his own opinion, need no arguments to confirm them in it : but with others, we suppose they will be deemed inconclusive.

We have read the long and angry Note, in which this Author, in the vehemence of his orthodoxy, and zeal for church authority, has so severely censured the Authors of the Monthly Review. We shall, however, on this occasion, give him a proof of our forbearance and moderation, in declining the challenge he hath given us. Not that we have any thing to fear, from entering the lists with so redoubted a Champion ; but that the deference we pay to our Readers, will not permit us to enter into a tedious scene of needless altercation, on subjects already laid before the public, and submitted to their judgment.

The second tract in this volume, is called, A Review of a book, entitled, a free and candid Examination of the principles advanced in the Right Rev. the Lord Bishop of London's very elegant Sermons, lately published, and in his very ingenious Discourses on Prophecy. Wherein the commonly received system, concerning the nature of the Jewish and Christian Dispensations is particularly considered : with occasional Observations on some late Explanations therein contained. The following passage, extracted from the Preface to this tract,

tract, may serve to shew the Author's design, and motive, in this performance.

‘ Whether the doctrine of a Future State was commonly received among the ancient Jews, is a question which of late has been much debated; and by no Writer, perhaps, with more assurance, and a greater air of triumph, than by the Author of the Examination, &c. before me; at least, if we except the great Founder of the new System, and the Favourite, I had almost said Idol, of the Examiner, the admired Author of the Divine Legation of Moses. However, whether my resolution be owing to a certain confidence I have in the advantage of my cause, or to my natural inclination to oppose all pretensions to a perpetual Dictatorship in the Republic of Letters, I shall not fear encountering the arguments even of this very learned Writer himself, as often as they shall fall in my way, in the course of this Review; for I desire my Reader to remember once for all, that I mean not to concern myself with this Gentleman, or any other Author, any farther than he is quoted, or referred to in the Examination.—It may be proper likewise to signify in this place, that I am rather writing against the principles maintained by the Examiner, than in defence of those of his Lordship of London; whom I undertake not to vindicate at all events, and upon every article whatsoever. And this declaration must be my apology as well for my leaving this illustrious Prelate in difficulties upon some few occasions, as for my humbly differing from him upon others.—In consequence of this, I hope to make it appear, before I have done with my Author, that not only the doctrine of a Future State, but even of a Resurrection, was generally believed in the early and succeeding ages of the Jewish church.’

We shall not here take upon us to determine how far our Author hath succeeded, in the execution of his design; but beg leave to refer those of our Readers, to whom the dispute is of importance enough to merit their attention, to the work itself.

The second volume contains Poems, Letters, and an Essay on the Drama. Of the Poems, the first is the *Thimble*, an heroi-comical poem, by Scriblerus Secundus. The subject of this poem is this. Fannia, the heroine of the piece, who, it seems, is a notable house-wife, having pricked her finger with a needle, Venus, moved by the prayers of Cynthia, the young Lady's lover, applies to Vulcan for a shield, to prevent such accidents for the future. Vulcan sets his wits

to work, and fashions a Thimble, which Venus bears to Cynthio, and Cynthio presents to his mistress; who, partly out of love, and partly gratitude, resolves thereupon to recompense his passion, in the honourable way of marriage. This is the main business of the poem: in which, however, episodes are admitted, after the manner of epic Writers, and according to the permission of Aristotle. Of these the most remarkable are, a Foot-race, for a Coffee-pot; a Match at Battledor and Shuttlecock, for a Lap-dog, &c. and a Game at Blindman's-buff, for a Snuff-box and Tweezer case.

There appears, throughout the whole of this performance, an endeavour to imitate Mr. Pope's celebrated Rape of the Lock; to the poetical execution of which excellent poem, it is, however, almost below comparison. But we need not enlarge on this piece, as it was presented to the public singly, some years ago.

Our Author's tragedy of Henry and Rosamond, was formerly printed by itself; and, tho' rejected by the Manager, as unfit for the stage, is, perhaps, much fitter for it, than many others which have, since that time, disgraced the theatre.

We have next, the Siege of Aleppo, another rejected tragedy, and never before printed. We have perused it with much pleasure, and must observe, that the Author hath accomplished what he intended, in giving something of an original cast to his principal characters: and tho', perhaps, this something is what disgusted the Managers, and might not please a vulgar injudicious audience, we cannot help thinking great injustice done to this performance, in its being denied theatrical representation.

The next performance in this miscellany is, a philosophical Essay on Genius; which, tho' it be, on the whole, poetical and sensible enough, does not distinguish our Author as a Master either of Numbers or Philosophy.

The following lines, with many others equally unmusical, are unpardonable in a Professor of Poetry.

Ease is best convoy in our voyage to truth.——

Wit may take modes, and Genius operate much.——

And subtle Geometry shall lend her line.——

But, perhaps, the last line should have been written, as it might be vulgarly pronounced,

And subtle *Yommetry* shall lend her line.

A poetical Professor, also, might be supposed to have an ear, and not to have made sphere rhyme to err, clang to pan,
lay

lay to key, shone to sun, and many others as unlike of sound, which might be pointed out.

Homer, Pope, and other great Poets, have been celebrated for uniting sense to sound, in many parts of their writings. Perhaps none, however, have done it so compleatly as our Author, in this line :

'Tis plain the Muses sometimes speak in prose.

If there can be any who dispute the truth of this assertion, they may be abundantly convinced of it, by perusing this Essay ; for we presume there can be no doubt of a Professor of Poesy being inspired by the Muses.

We cannot, however, excuse him for a most unprosaic quaintness ; which, tho' authorized by the practice of Dryden and others, we think extremely ungraceful : this is his placing the Verb, at the beginning of a sentence, before the Nominative that governs it. Thus,

Smiles from her orb the placid *Queen of Night*.——
Hark ! hark ! the raptur'd Bard has struck the lyre,
Blazes aloft the true poetic *fire*.——

Would not one be apt to think, that in the second and third lines, *Bard* was the Nominative to the Verb *blazes* ; and that by striking the lyre he blazed aloft, (or blew up into a blaze) the true poetic fire ? Whereas, we presume, the meaning is, that as he struck the lyre, the poetic fire blazed aloft. In which case, however, with due deference to our Professor, there had been more propriety in supposing the Bard, instead of striking the lyre, to have played on the bag-pipe, or any other wind instrument, by which the blazing fire that succeeded, might very well be imagined to have been blown up.

Some objections might be made, also, to our Poet's imagery. His calling the sun a *gay giant*, may be nothing, perhaps, but raillery ; but his making the human soul a female, or of the feminine Gender at least, is a little whimsical.

His description of pensive Metaphysics, sober recluse ! sitting and anatomizing *entity*, is, indeed, extravagant enough to be poetical, if extravagance only were a test of the sublime. His supposing also, that

Physics, still fond new secrets to descry,
And look thro' Nature with a piercing eye,
Hereafter latent causes may explore,
When all the present system is no more ;

seems a little absurd : for certainly the latent causes *Physics* is, to discover, are merely physical causes, which, when

when the present system is no more, will exist as little as their effects.

But we shall not be too severe on our Author; lest he should falsely imagine we bear him some ill-will; on the contrary, we can even forgive his daring to contest our critical authority, by confessing he disregards our approbation, and insinuating, that we are odd mortals:

Procure the sanction of the learned few!
Who knows what mortals may your works review?

If he is, indeed, secure of the sanction he speaks of, he may despise either our approbation or censure; which, in fact, we fear is but thrown away upon him.

The next and last poem in this volume, he calls a Paraphrase on the *Te Deum*, an Ode: The last stanza of which we select, as a specimen of his turn for Lyric Poesy.

He comes? the Godhead comes: behold from far
He comes triumphant in his cloud wrapt car:
While twice ten thousand angels cope the sky,
The harbingers of his dread Majesty!
The stars are dropp'd, the sun dissolves away
It is—alas! 'tis neither night nor day!
The burning basis of MESSIAH'S throne,
Spontaneous splendour beams, a glory of its own!
Look, look, the fatal covers part,
The book is open; melt my heart:
Whither, ah! whither shall I fly
In this my soul's extremity?
Ah! whither hut to thee?
My King, my God, my Hope, my Stay,
O save me this all-dreadful day,
And let mankind, and angels see,
That blessed is the man who puts his trust in thee.

Then follows the Essay on the ancient and modern Dramas; in which our Author, with much zeal, contends for the superiority of the modern; in opposition to Mr. Mason, and others, who prefer the ancient. On this subject, we must do Mr. Hawkins the justice to say, that we think he has taken the right side of the question; and that many of his critical animadversions are just and ingenious.

‘I can by no means,’ says he, ‘agree with Mr. Mason, that “if we had a tragedy of Shakspeare’s formed on the Greek model, we should find in it more frequent, if not nobler instances of the high poetical capacity, than in any single composition he has left us.” This Author thinks, “we

“ we have a proof of this in those parts of his Historical
 “ Plays, which are called Chorus's, and written in the com-
 “ mon Dialogue Metre.” ‘ Our “ imagination (continues
 he) “ will easily conceive, how fine an Ode the Description
 “ of the Night, preceding the battle of Agincourt, would
 “ have made in his hands; and what additional grace it
 “ would receive from that form of composition.” ‘ Let us
 ‘ turn to the description as it now stands in Shakespear.

From camp to camp, through the foul womb of night,
 The hum of either army silly sounds;
 That the fixt centinels almost receive
 The secret whispers of each others watch.
 Fire answers fire; and through their paly flames
 Each battle sees the other's umber'd face.
 Steed threatens Steed in high and boastful neighs,
 Piercing the Night's dull ear; and from the tents,
 The Armourers accomplishing the Knights,
 With busy hammers closing rivets up,
 Give dreadful note of preparation.
 The country cocks do crow, the clocks do toll.

‘ —This noble description is full of imagery drawn from
 ‘ sensible objects, as indeed are most of those we meet with
 ‘ in this incomparable Author; (witness, for instance, the
 ‘ Description of *Dover Cliff*, of *Hamlet's Madness*, of *Bru-*
 ‘ *tus's Disorder*, &c. &c.) It is consequently of the most
 ‘ affecting nature, and in a manner possesses the Hearer or
 ‘ the Reader with the same kind of terrour which the bravest
 ‘ probably feel upon the crisis of a decisive battle. And, by
 ‘ the by, of the same passionate and affecting (i. e. Drama-
 ‘ tic) Nature, are the poetical parts of our best Tragedies in
 ‘ general. Now I cannot conceive that the several circum-
 ‘ stances of this description could receive additional force
 ‘ from the form of an Ode, notwithstanding the acknowledged
 ‘ power of Music; and much less that such a description
 ‘ would appear to advantage in an Ode of Mr. Mason's.
 ‘ Instead of what we *see*, *hear*, and *feel* in the striking par-
 ‘ ticulars of the before-mentioned Description, Mr. Mason
 ‘ would entertain and amaze us with an allegorical ma-
 ‘ chine of

Horror riding on the Brow of Night,

‘ or,

From her black Pinions shedding deadly Dews.

‘ —It is certain, whatever might be the mystic beauties of
 ‘ such an Ode as this, it would at best be a dispassionate one,
 ‘ and

‘ and so far infinitely less theatrical, than the foregoing Description of Shakespear.’

Having already expressed our opinion, more than once, on this subject, we shall here only add, in the words of our Author, that with respect to the main point in the dispute, viz. ‘ whether the plan of the ancient or the modern Drama be preferable, ‘ if prejudices on both sides were removed, ‘ it would probably appear that the victory is rather to be divided than determined.’

The Letters which follow the Essay, and conclude the volume, are on critical subjects, and more particularly relate to the beauties and defects of Homer and Virgil, and their several Translators.

The third volume contains a course of Poetical Lectures, in Latin, read in the University of Oxford.

In these, as in every part of our Author's writings, wherein Shakespear is mentioned, we find him a passionate admirer of that great Poet; whom he attempts to justify in his breach of the dramatic Unities; for which he has been universally censured; and, tho' indulgently pardoned by his countrymen, severely condemned by foreigners. But, says Mr. Hawkins, it is to be presumed, that the great name of Shakespear scorns to be protected by the complaisance of his countrymen; and that the liberties he has taken, are very far from being indefensible. We agree with this Author, that in some of them he may; but not in all. So far as the rules of the Drama depend merely upon the *ipse dixit* of Aristotle, or the practice of the antients, he may be defensible in the breach of them: but in so far as they are supported by Nature and good Sense, Shakespear may be excused, but can never be defensible, in neglecting them.

Setting aside the Author's professed purpose, in the justification of Shakespear, we find very little else new or striking in his Lectures. There are, indeed, a number of beautiful passages, translated from our best dramatic Writers into Latin; but, tho' we have perused them all, with a design to select some one for the entertainment of our classical Readers, we do not find any of singular merit enough to justify its quotation.

We shall here, therefore, bid adieu to our Author; of whose talents and capacity, if we are to judge by these Miscellanies, we conclude him to be, on the whole, a sensible man, a tolerable Writer, and a better Critic; but very deficient

cient as a Logician or Philosopher. We are sorry, also, we cannot, with a safe conscience, confer on him the lasting fame he covets, as a Bard; but must still leave him, as he himself emphatically expresses it,

To pant with Longings for a Poet's Name.

Much fearing, however, that, as a poetical genius is the gift of Nature, not of Art, those Longings, however fervent, will never be satisfied.

The Tablet of Cebes, or a Picture of Human Life. A Poem; copied from the Greek of Cebes the Theban. By a Gentleman of Oxford. 4to, 6d. Printed at Oxford, and sold by Rivington and Co. London.

AS we have given a plan, or rather a full analysis, of this ancient and excellent moral Allegory, in our * account of a former version of it, since reprinted in Doddsley's Miscellanies, and ascribed to Mr. Thomas Scott, we have the less to say on the present article. Whether the Author of this version, by calling it *copied*, would insinuate its being a stricter one than the former; or whether he imagined there was more propriety in the expression of *copying* a Tablet or Picture, than in that of *translating* it, we cannot say. We find, however, he has versified the original into full two hundred lines less than Mr. Scott, whose version was much nearer the extent of Cebes' Prose, as well as the extent of Prose and Poetry can be compared. We observe too, the Copier chooses to propose the Queries to the Interpreter of the Tablet by one only, always using the singular number; while the Translator very generally supposes several Querists, (as he most commonly uses the plural number) tho' speaking by one, as it were delegated from the whole. In the original, the singular and plural numbers are used indifferently, by the Querist, who says either *εγω* or *ημεεις*; the sage also sometimes using the singular and sometimes the plural Number, in explaining the Tablet to his auditors: who were undoubtedly designed by Cebes to be more than one, as is evident throughout the course of the original. This diversity in the Address, indeed, no ways affects the essence or tendency of the moral; but were we to expect a stricter conformity than usual, in a transference of this kind, it must be rather in a perfect Copy than a Version.

* See Review, vol. XI.

Tablet of Cebes, &c.

characterize the former Translation, already referred, we find ourselves too busy to say any thing more particular of the work; it seems, upon the whole, to be very good.

This is one of the most invidious instances of our engagements to the Publisher, an impossibility to be just to two in the same piece, and to make our judgment. It being highly probable, this anonymous Oxford has read and considered Mr. [?], must undoubtedly have intended to give one that is preferable. As it is possible to be convinced he has effected this; and that the ultimate Arbitrators in the case; we may, in one or two, from the present version or the same parts which we cited from Mr. [?], whence our Readers may compare, for general reference, and determine according to their judgment. Should any very close comparison occur in their transference of the same, it will be obvious the Translator is from the Copier; tho', perhaps, their difference is accidental.—The sensual pleasures, and the thus portrayed by the present Translation.

in liquid glances rolls,
P'rance quaffs her countless bowls;
insatiate *Au'rice* shews,
treasures which she dares not use.
d in Truth's fair seeming veil,
bewitching tale.

to *Pleasure's* painted bow'rs,
and crops the short-liv'd flow'rs.
by whim or passion led,
loth's inglorious bed;
waking hours employs,
on visionary joys.
at Reason's rising light,
atoms vanish from his sight:
he mourns his hapless fate,
and convince'd too late.
his ravish'd ear no more,
terms, the hollow tempests roar,
the pleasing landscape dies,
end, and grisly spectres rise:
visions of her loathsome cell,
light her sad attendants dwell,

Stalks slow-pac'd *Punishment* with brow severe,
 Conscious he flies, and starts to find her near;
 She still pursues him with her vengeful rod,
 And drags him trembling to her dark abode.

The Virtues are thus delineated with their Symbols, in the present performance. V. 269.

See white-rob'd *Chastity* with silver zone,
 And healthful *Temperance*, by her bridle known;
 See blushing *Modesty* with silken veil,
 And *Justice* poising her impartial scale:
 Here *Liberty* her glorious standard bears,
 And *Fortitude* her batter'd helmet wears:
 Here *Liberality* these gifts supplies,
 Which Fortune oft to modest *Worth* denies:
 Here hand in hand with *Equity* appears,
 Indulgent *Mercy* bath'd in tender tears.

To these correspond the passages cited from Mr. Scott: Review, vol. XI. p. 503, 504, and 506.

ACCOUNT of FOREIGN BOOKS.

La Foiblesse du feu précipité du Canon, et du Mosquet, démontrée, par les Faits; par M. Knoch, Lieutenant du premier Regiment d'Orange-Nassau. 8vo. Frankfort, 1759. Or,

The Insufficiency of Fire-arms, for Attack or Defence, demonstrated from Facts, &c.

IN the present circumstances of general War, it may be reasonably expected the Military Art will receive many improvements, that are the immediate result of experience. While this destructive art continues, also, to be a necessary one, every such improvement will be considered as important and useful; while, at the same time, every plausible or promising attempt to this end, will lay just claim to the attention of the public. The sensible Author of this little performance, endeavours to demonstrate, from experience, the truth of what has, indeed, been before suggested by many, viz. That Fire-arms are not so destructive, or so useful, either in Field-fights, or in Sieges, as was formerly imagined: and that the Bayonets now in use, are less serviceable than the Pikes, which have been laid aside since the invention of Gunpowder.

FOR BOOKS.

uations, on this subject, seem to be well as to be reasonable enough in fact some of the most material, for attainment of our Readers.

on of Fire-arms, it has been a principle of the Art-military, to improve on the effects of those destructive engines, which have hitherto been taken to, according to our Author, failed of, says he, hath eagerly endeavoured to, kinds of firing; from whence are, modes of firing by divisions, platoons, the right to the left, &c. But the these various manœuvres will, in a if we examine into their effects, by of the killed and wounded, in any of the combatants, and the frequen- ce, from a number of examples, it that out of eighty bullets fired, there execution. As an instance of this, the battle of Fontenoy, the French had ed and wounded. Now, on the side re not, in the whole, more than thir- deducting from this number that of the cavalry, which did not engage, thousand combatants. It is known, r cartridges, to the number, perhaps, : but we will suppose each man fired here were four hundred thousand fired the same time, we suppose, that only ed from the artillery, it is plain, here to one person killed or wounded. If w many might suffer from the hayo- will also be considerably increased.

ple was afforded in the affair of Meer, General Imhoff attacked the French. Five thousand men, who fired, at least, charging, in consequence, thirty thousand killed and wounded of the Hanoverians more than three hundred, including the bayonet and artillery. This was hundred shot to one man.

• taken from any number of late bar-
that not more than one man has been
eighty shot discharged.

AS

At the battle of Sanderhausen, a Hessian regiment on the left wing reserved their fire, till a regiment of French advanced within thirty paces of their line; when the former gave a general volley, by which, in all appearance, eight hundred muskets were discharged full in the faces of the latter. But notwithstanding the French were so near, they suffered very little. If then, the effect of the musquetry, at thirty paces, be so inconsiderable, what must it be at a hundred and fifty, or two hundred paces, the distance at which they usually begin to fire?

Indeed, if the fire of the musquetry were so terrible in effect, as it threatens, in appearance, two armies of equal numbers, and equally expert at firing, must, in a manner, totally destroy each other in a few rounds. As it is, in fact, however, after twenty or thirty shot are exchanged on both sides, there is hardly any sensible decrease of numbers.

There is, notwithstanding, but little reason for surprize, at this apparently-wonderful disproportion between the cause and effect, if we examine into the matter. In the first place, the barrels of the common muskets are too short, to take aim with, or to carry a bullet far in a strait line. The charge, also, not being proportioned to the length of the barrel, the force of the shot is much less than it ought to be. Both these circumstances together contribute to render the effect precarious and uncertain. Yet, were it otherwise as to these defects, who ever saw soldiers take aim? they are not instructed in it; and, indeed, considering the ordinary way in which they attack, it would be labour lost to teach them any thing about it. The men are, in general, so much crowded, that they cannot help jostling and hindering each other. The musket is also too heavy for a soldier to hold, presented, with the object in view, till the word of command be given: and, if that be given too hastily, it is a great chance if many will have taken aim at all. There is an inconvenience also, in the form of the but-end of the musket, which is too strait to admit of the soldier's conveniently taking aim. Add to all this, that, in a warm engagement, few of the men are capable of acting with sufficient deliberation; and, at close firing, they frequently cannot see the enemy for smoke.

All these circumstances considered, it becomes rather an object of surprize, that so many are killed and wounded by the musquetry, as, indeed, there are, than that there should be so few.

IGN BOOKS.

of fortified places, the distance of the fire, being considerable, the distance is here of still less use than in the field to take all the advantages of the position, to keep firing from several parts on the enemy, and to avoid the risk of killing, with random fire, as the besiegers.

The musket is of so little use, it is so burthensome to the soldier, who is so weighed down by the weight of ammunition; seventy-five out of eighty, are entirely thrown away.

It certainly brought quick firing to a more common use than the troops of any other nation, but, if we may judge by their practice, it is so very terrible in effect, or rely on its action. At the battle of Prague, the Austrians, by sustaining the fire of the Austrians, to take the advantage of their own, and rushing at once upon the enemy, it was the most decisive method of fighting.

The principles on which the use of fire-arms is founded, is the right direction and sufficient force, without having a nice regard to these, it is of no account; as it is better to fire, with a few bullets whose execution is certain, than with a great number whose effects are so uncertain. It was, therefore, previously to the present method whereby to render the musket a sufficient force to do execution, been taken about quick firing: for the effect increases with the expedition, and is supposed to do, all the arts of quick firing in the soldiery, and throw away guns for a better purpose than to make much

use also, to the use of the mortar, in the place of the Catapult of the ancients, as it is of much easier carriage, and in many respects more useful.

And Pike, Mr. Knoch observes, that the use of the bayonet, on the introduction of fire-arms, is at a loss for a weapon of defence, with the former. The bayonet, however,

ever, is so far, at this time of day, from being considered as a simple weapon of defence, that it is become one of the most offensive, and, indeed, the most decisive of its kind. It is, nevertheless, very deficient, both in point of length and strength: being easily bent or broken. It affords also, too much hold, so that it may, without much difficulty, be turned aside; and, with a little address, wrested off the musket. But the principal defect of the bayonet is, its want of length; it being too short either effectually to resist the onset of cavalry, to break the foot, or defend an intrenchment. There are few examples, indeed, of the horse having routed a body of infantry, defending itself with the bayonet: but the reason is, rather because it is so seldom attempted, than that it is in itself impracticable. In the last war against the Turks, the Austrians frequently saw their infantry broke, and routed by the Turkish horse, and that even when their front was covered with Chevaux-de-Frize.

That the bayonet is too short to resist the cavalry is plain, if we reflect, that while the musqueteer pushes it against the breast of the horse, he is himself within reach of the horseman's broad sword: and, if neglecting the horse, he aims at the rider, the horse pushes forward, and throws him down, to be trampled under foot.

On this account, the King of Prussia, in the present war, has ordered the infantry in the first rank, to be furnished with bayonets longer than ordinary.

This defect in the bayonet renders it more particularly disserviceable in the defence of intrenchments, or the parts of a fortification, which the enemy are about to scale; in which case, the besieged are under an almost indispensable necessity of having longer arms, in order to reach the enemy before they can make use of theirs, by gaining firm footing, and forming themselves on the top of the works. For no sooner is this the case, than the attacked will have evidently the disadvantage. Whereas, on the contrary, were the latter furnished with Pikes, of a competent length, they might take the enemy at a disadvantage, and effectually prevent them from forming themselves into a body sufficient to carry their point against even a small body of the attacked, thus armed, and resolute in their defence. For these reasons, Montecuculi, Folard, and others, who have written of the art of war, have recommended the use of the pike.

Having thus expatiated on the defects of the arms in present use, our Author proposes, by making some alterations in
the

I G N Books.

it, to render both of them more ser-
 ame time, by the re-establishment of
 e-men, to prevent a great destruction
 powder. The musket, he says, should
 long, and the bayonet three: both
 s possible, consistent with their due
 should learn to fire at a mark, and
 action.

of the pike-men, and method of fir-
 ne is singular. He proposes, that the
 uished only with pikes and targets:
 ourteen to sixteen feet long; and the
 ighteen inches; which, he says, tho'
 e made sufficiently light and portable:
 nly should fire at the enemy, at any
 and the third join their fire when the
 eighty paces.

other regulations being made, Mr.
 that battles and sieges, in general,
 re, seldom so bloody; and, on the
 etermined, by the defeat of one party
 resent.

es. Or, Philosophical Rhapsodies:
 m page 251; and concluded.

oyage to Limbo, we are to understand
 taken to a kind of subterraneous Ely-
 of those whose errors in this life have
 nce, and therefore deserve neither re-
 , are appointed to take up their re-

r Voyager arrived at this nether world
 material; it is sufficient, that at the en-
 accosted by a venerable old man, who
 ly manner, offered to be his guide, and
 ture of the place, and its inhabitants;
 ame time, it was extremely populous;
 ge afforded a surprizing number of new

somewhat surprized at the latter part of
 e he was conscious that knowlege was
 ivated, in the upper world, as in the
 e; in which, almost every man you
 He was, if possible, however, much
 more

more so, when he understood, that such a vast number of ignorants came all from Europe, where the sciences are, in a manner, concentrated; while, from the extensive countries of the East, where scarce a pretender to science is to be found, there hardly arrived a single soul in a whole century.

He could not devise the reason of this phenomenon, till his new guide gave him to understand, it was extremely plain and simple; that part of the world, where the sins of ignorance are chiefly committed, being, says he, necessarily that where the sciences are most cultivated. The essential truths of Religion and Morality, continues he, are as obvious to the illiterate as the learned; the only difference between them being, that the former see the truth, and embrace it, without any further enquiry; whereas the latter are ever profoundly diving for unattainable demonstrations: the consequence of which is, they generally confound themselves in the attempt, and never afterwards see the truth at all. Hence few of the vulgar err through ignorance, for the truth is clear enough to them, while the blaze of science so dazzles the eyes of the learned, that they might as well be totally in the dark: and these are the real ignorants, whose blindness brings them hither.

You must know, says Theotime, (for that was the name of our Traveller's friendly guide) that I am, myself, an example of what I tell you. I lived in the decline of the Roman Republic, inhabiting a little house on the banks of the Tiber, far from Rome, from the great, and from the learned. I cultivated a little spot, my paternal estate, possessing myself in tranquillity, regarding Virtue as a positive good, and firmly believing Providence would, sooner or later, make a very great distinction between the virtuous and the vicious.

A Philosopher of the times lighted on my solitary habitation, learned my sentiments, and, taking pity on my simplicity and ignorance, condescended to enlighten my benighted understanding, with the moon-shine of philosophy. He taught me, that Matter and Chance had, in conjunction, created the universe; that the human soul was a fine thread, a delicate piece of net-work, torn to pieces in death, after which there was no remembrance, no state of rewards and punishments; that pain was the only evil, and pleasure the only good. As I could not demonstrate the fallacy of these refined notions, I did not reject them; but, as they failed to convince me, I still retained my old ones: so that, between both, I entertained such a medley of irreconcilable opinions,
that

FOREIGN BOOKS.

... boast of any settled principles; but
... in uncertainty.

... next, of our Voyager concerning the
... present, in the upper world: in an
... occasion is taken to rally the hypo-
... Physiologists, respecting the organi-

... You know, says the Traveller, how
... our world-makers, who would at-
... material causes, have been, to account
... men and animals. At length, however,
... the whole mystery is come out, in the
... Animalculæ, from which every kind
... ted. It is discovered, that Nature,
... the vigour of youth, produced the first
... clumsy, microscopical object. This,
... of original propagation to vary, and
... duced others better organized. These,
... s more perfect than themselves; till,
... most compleat species of animals, the
... whose perfection it is impossible for the
... proceed. On the contrary, Nature
... timate point of perfection, the whole
... rating; men into beasts, beasts into
... the primary Animalculæ, and so forth.
... fore they will arrive at this state, from
... tless, set forward again, is not, as yet,

... entry on this head being exhausted, his
... him further of the state of Limbo.
... extensive plains of Natural Philosophy,
... , and the quarter of the Metaphysici-
... of which are equally entertaining and

... ller visits them all in their turns; and
... ventures in this world of Philosophers:
... y in this relation, being to ridicule the
... of Des Cartes, Newton, Maupertuis,
... he neglect the Moralists, and Meta-

... t of a Dialogue on Happiness, said to
... Moralists, between Aristippus and

... ou to live again among the inhabitants
... ould you not be pleased to be the ma-
... ser

ster of your own fortune? Should not you wish to make choice of some particular station, in which you would be happier than in any other?

THA. Not at all, I can assure you: for I am well convinced, that with respect to Happiness, all ranks and conditions of men are equal. The lot of Chance, the very first that presented itself, would be my choice.

ARIST. Strange! I can, indeed, very well conceive why you would not attempt to seek Happiness, in the troublesome possession of riches and power: but why you should deliberately chuse to plunge yourself into the distress of the lower part of mankind, I cannot account for. There is certainly a medium between both, which appears to me the most eligible; that *auræa mediocritas* so celebrated by the Connoisseurs in Happiness.

THA. For this reason, I do not desire to be a King, and just as little to be a Peasant; at the same time, also, I am just as indifferent about your golden mediocrity. I would be Peasant or King, the High-priest of Jupiter, or the Porter at the gate of his temple, just as it should happen. It would, I say, be altogether the same to me.

ARIST. But, after all, it must be granted, that you should prefer, tho' mistakenly, some one state to another; or you will have nothing further to desire.

THA. There is no one state preferable to another. And, tho' there should be persons who desire nothing, it is not because nothing is wanting to their station, but, because they know how to do without those things they cannot easily obtain. The world is like a fair, where the generality of people walk about, eye every thing, and cry what a number of things is here that we want! Socrates, in the same circumstances, was of a different way of thinking: what a number of things are here, said he, that I do not require! It must not, however, be thence concluded, that Socrates was in want of nothing: but, that he could, very easily, do without what was not in his power to have; whereas other men cannot put up with the loss, or absence, of such things, without reluctance and chagrin.

ARIST. You will allow, nevertheless, that, at least, in some certain stations of life, there is less to be desired than in others.

THA. Not at all; if you examine carefully the different states and conditions of life, you will find they are, in this respect,

Design Details

There are different nations in different states; nor is the language the same which are inseparable from the time.

is then equally happy. W. WOODS

m that. I only affirm, that we know
 other; and that it would be a mis-
 take, to say, that this or that condition of life is our
 In our entrance into life, we can only
 our future happiness or misery, and
 in whatever situation we are born,
 npey, you would have sustenance, viz.
 our own fortune, and that of the
 e. You would have not a single friend,
 end, who would have had no other
 a Socrates, you would have been
 have married the devil or a witch, the
 d truth, and been put to death, the
 odigal, the most splendid university
 ed in a short time. An Oeconomist
 at your case on a very moderate scale,
 who have no more than a hundred
 e poor, who have ten thousand. If I
 is a peasant, he naturally wants to be
 magistrate, to be a Prince, or a
 other Princes; and if superior to them,
 Thus an ambitious man gets nothing
 his desires increasing with his ambi-
 tion, it is exactly the same to him,
 or a petty Justice, a Prince or a Pa-

y files the chapter containing the story which, we suppose, he means to write here talk. But, if this were really the better, perhaps, that he had expressed in a different manner: at least he might have left the reader a little less in the dark. His own sentiments with those of his an-

efficients, our Voyager encountered Canine takes a turn or two, and falls into systems of that celebrated Philosopher; is much tainted with his old notions as

‘Well,’

‘Well,’ says he, ‘did I prophecy right? At the time I was upon earth mankind began to think: they did not think deep enough, however, to comprehend, and embrace, the truths I pointed out. But I thought I saw very plainly, they would do so before it was long. How is it? hath knowledge banished their prejudices? What do they think at this time of day, of Thomas Campanella?’ — ‘What they always did,’ answered our Voyager, ‘and what they probably always will, of a man who attributed thought to stocks and stones; and supposed a lump of iron to reason with a piece of steel that filed it. Do you think the world is more disposed now than formerly, to believe, that the earth, planets, and stars, are so many animals? and that the universe itself is only a larger one, containing the rest in its belly?’

‘You are pleased to rally,’ returned Campanella; ‘but, philosophically speaking, my arguments are all reduced to this; that it is actually certain, that Matter is possessed of a capacity of thinking. I am sure, I have been told, that this is an opinion adopted at present by most of the learned; and, therefore, I flattered myself, the world had begun to do me justice, as the Author of it.

‘It is true,’ replies our Traveller, ‘that many of our modern Philosophers are of that opinion; but the greater part admit it only under infinite limitations; whereas, you extend it universally. They maintain, indeed, that Matter thinks; but not all Matter indefinitely. In order for Matter to be capable of thinking, it is necessary, say they, that it should be arranged in a particular manner, in the formation of organized bodies. Even the followers of Epicurus themselves, who have attributed so much to Matter, never thought otherwise.’

‘Mistaken notions, all these,’ says Campanella. ‘Either the primary elements, the atoms themselves, think, or Matter in any shape cannot think at all. If an organized body hath perceptions, the elements that compose it, must have them too. For those elements do not change their nature, by their combination; nor will they do it by their decomposition. They are in every case the same; and are, and will be, capable to think. How! do your Philosophers pretend that Matter, in order to perceive, should be organized? What, pray, is Organization, but a particular arrangement of parts? and do simple unthinking elements become capable of thinking, in proportion as they are disposed in this, or that, peculiar manner? Thus is

‘ as much as to say, that an atom, which cannot think
 ‘ while it remains on the left-hand of another, may be ren-
 ‘ dered capable of thinking, by being placed on the right.
 ‘ Believe me, either bodies of no kind whatever are capable
 ‘ to think, or single atoms are so too.’

A great defect in this work, as we have already hinted, is the uncertainty the Reader is frequently left in, as to the Author's real sentiments. By his putting this last argument into the mouth of Campanella, one would imagine he intended to represent it as ridiculous: but it is, in fact, the principal one he himself makes use of, in his Essay on the Nature of the Soul; in which he appears to be profoundly serious.

Elements, says he, whether separate or combined, are essentially the same; and, if they cannot think separately, they cannot form a thinking Being, in consequence of any combination.

This plea our Author makes use of to prove the immateriality of the Soul; and that no capacity of thinking can be superadded to Matter, as our great English Philosopher, Mr. Locke, had supposed. His method of argumentation, however, is extremely fallacious. In the first place, he takes for granted, what will not be allowed him, in previously supposing, that “ If material elements do think, motion must necessarily accompany their thought; for thinking is an action in the thinking Being, and we cannot conceive that any body can act without being in some kind of motion.”

But, perhaps, Thinking is not more an action than a passion in the thinking Being. Is our Author very certain, that the thinking Being is not sometimes entirely passive in the operation of thought? It is pretty plain, that simple ideas depend immediately on the action of external objects, or the impressions made by them, and the intervening medium, on the senses. In its capacity of perception, then, the thinking Being appears to be passive, and if whatever be capable of perceiving objects, be allowed to possess ideas of those objects, the perceiving Being may, for any thing we can see to the contrary, be quite passive in the operation of thinking; unless, indeed, perception, and the capacity of entertaining ideas are not allowed to amount to, what is called Thinking.

Besides this, the term *Action* is here very indistinctly and improperly applied by our Author. Action, in a mechanical sense, as applicable to material bodies, is very different from what we understand by Action in a metaphysical one. By
 Action,

Action, in the latter sense, is meant indefinitely the effort of any cause producing an allowed effect, or the means whereby such effect was produced by its cause: the cause being said to act in such production. Now this action is, in every case, confessedly indefinite and uninvestigable, and is very different from that which our Author says, is inconceivable without motion. This latter is mechanical, being universally allowed to be the consequence of some prior action; so that, metaphysically speaking, simple Matter never can be said to act at all, but rather to be acted on, by the cause that puts it in motion.

It is true, compound mechanical machines, whose several parts are primarily acted on by some general first mover, are commonly said to act: but, in this case, the action of the whole is always known to be the consequence of the motion of the parts, which are confessedly passive.

Had our Author, indeed, first proved thinking to be the action of the thinking Being, it is certain, that if material bodies did really think, their thought must be attended with some kind of motion: but, while that point is in dispute, the motion of material bodies does not necessarily follow their being admitted to think: nor doth motion enter into the idea of the action of a thinking Being, unless such Being be first allowed to be a material one.

We will readily grant, however, that the indivisible elements do not think. On which we proceed to examine our Author's above mentioned assertion, viz. That because material Elements do not think separately, no thought can result from their combination.

This Proposition he takes much pains to prove, and obviates several objections that might be made against it. Among other things, he supposes it might be plausibly said, that elements are not in themselves alive, and yet, by combination, they form a living animal. But, in answer to this, he says, life is nothing more than the constant action and re-action of the parts composing an animal body: Material Elements may constitute such a body, because they are essentially moveable, and capable of such action and re-action: but they cannot form a thinking body, because they are not in themselves capable to think.

With due deference to this Logician, however, his answer is not satisfactory.

It

FIGURE BOOK.

that by the very Constitution of
the himself, with Constitution of the
local disposition of the surrounding
of the motion of the surrounding
we shall endeavour to prove as
being.

able; it is pity he did not put it in
so, in like manner. Perhaps. Though
the action and re-action of the matter
and the object perceived;

man is an immaterial principle in Phil-
osophy; but the human mind is a machine
receiving and retaining information, and
yet subordinate to the intellectual ma-
chine sufficient to denominate the animal
an animal; and that the capacity of
reception of material bodies, or the re-
sponding elements, is, perhaps, not to
be. At least, for the argument. It is
to show, that in this point the Ac-
tion is five. To this end, we shall pro-
ceed. The principal criterion by which
we are enabled or incapable of thinking
is action. If it be apparently inert or
inert, either totally or in part,
we harbour no suspicion of
action. But if, on the other hand, it
is spontaneous and arbitrary, it
is supposed to have some capacity of
action. The machinery may, however, in
some cases be more mechanical necessity;
and the moving causes; and, if this
is the case, it may be so in a great many
cases. The fact we have, therefore, fails
to explain it, while we labour under
the moving causes, what apparently-
inert, or is not, really possessed of

and, for the same reason also, the like
fact is whether, what we call the ef-
fect is not, the effect of the
material elements. Their amazing
action and preservation of their species,
and the sagacious result of profound
reasoning,

reasoning, founded on simple ideas, stored up in the memory; nor can it be supposed the effect of a creative genius or imagination, as in man. There must be then, a fitness in their percipient organs, to receive from external objects such an impulse as directs them to act in this, or that, particular manner, suitable to the occasion, and agreeably to the design of their species; in which case, either they have no ideas, and do not think at all, or the thought, succeeding the impulse given and influencing the action, consequential to such impulse, must be considered as the effect of a mechanical operation.

But, that animals have ideas, seems to be proved from the instances of their memory; which, in dogs, and some other quadrupeds, is extremely tenacious; the impression remaining with which, after the object of perception is removed, is expressly what we term an idea.

A further objection might be made to our Author's argument, by considering the mode in which ideas are formed. In vision, for instance, the image of the object is painted on the Retina, by the pencil of rays reflected from such object to the eye: from some communication of the optic nerves with the Sensorium, this picture, a print or copy of it, is thence transferred to the organs of memory; where, under the name of an idea, it remains, till effaced by a multiplicity of other objects, or some defect in the remembering organs. For that there are organs of memory, as well as of perception, tho' we cannot dissect, or particularly describe them, is plain, from the consequence of certain accidents, whereby the brain is injured; the power of remembrance being thereby frequently lost.

Now, if to have ideas be to think, and, if ideas depend on the mechanical action of external bodies on the organs of sense, and of the organs of perception on those of the memory, it appears not unreasonable to conclude, that, in some cases, a capacity of thinking may be the effect of the combination and motion of unthinking elements; which is sufficient to rescue Mr. Locke's supposition from the charge of absurdity, and to shew, that our Author's argument is not so decisive as he imagines.

We cannot dismiss these Rhapsodies without remarking an instance of vanity in the Author, which we are sorry a Writer of his ingenuity should betray. He insinuates, at the close of his Essay on the Soul, that he has gone as far as metaphysical enquiry can, or ought to be extended; and that every

THE BOOKS.

sed farther, proceeds on an impo-
 sibility. We think insinuations of this
 kind; and that it is great im-
 portance, to assert things to be incredible;
 is able to comprehend or discover them.
 for him to censure any branch of know-
 ledge, or apparently insignificant, as use-
 less in this sense? *C'est un objet de
 ridicule, un traité volontiers d'indigne à pro-*

dismiss this Author, recommends
 he takes upon himself, as a man of
 merit for ridicule, to make choice of less
 is he first takes good care, as a Philoso-
 pher, those opinions to be false and absurd,
 and, as such, with contempt.

*Metallorum a Terra nata, latine a
 Academia Scientiarum Imperialis dis-
 ciplina, Autocratoris summum Russiarum im-
 peratorem Michael Lomonosow. Or,*

generation of Metals by Earthquakes;
 at the Academy of Sciences at Peterburg.

endeavours, in this discourse, to shew,
 that the generation of Metals is a necessary consequence of

the state of the globe, says he, abound in such
 occasions that extraordinary heat,
 whose existence the volcanoes are evident
 of, and fires, when pent up, and finding no
 more violent as, by increasing the elasticity
 give rise to Earthquakes; by the agi-
 tation occasioned a multitude of cavities near
 the surface, in the formation of these cavities, it is
 absorbed large quantities of fossile sub-
 stances, vegetable salts, produced from the de-
 cayed vegetables and plants, whose dissolved salts find
 their way to the rivers, to the sea.

As in these cavities on the fossile sub-
 stances contained therein, reduces the
 Lomonosow, into a mineral state: after
 constituted, are, in a manner, dissolv-
 ed

ed by the fire, and distributed into beds and veins, in the manner they are found to exist in the mines.

We shall not enter into a minute enquiry into the grounds of this Writer's system, tho', in some parts of it, we confess, it appears plausible enough. It should seem, however, according to his theory, that Minerals would naturally most abound in those countries which are, or have been, most subject to Earthquakes; a fact which History does by no means ascertain.

De Polyphago et Allotriophago Wittebergenfi Dissertatio. 4to.
Wittenberg, 1759. Or,

A Dissertation on the prodigious Eater of Wittenberg.

This Dissertation contains the History of the most enormous Eater that we remember ever to have heard of; the Toad-eaters of the last, and the Fire-eaters of the present, age not excepted. He is reported to have devoured, at one time, a whole sheep; at another, a whole hog; and, by way of desert, at a third, four half-bushel baskets of cherries, stones and all.

Substances, indeed, the most difficult to digest, and such as would be shocking to the generality of people, he swallowed and digested easily; such as china, glass, shells, &c. all which he would break to pieces with his teeth, chew, and swallow, without difficulty. Living animals and insects, as birds, mice, caterpillars, &c. were common to him: but, what almost surpasses belief, is, that he once swallowed a block-tin standish, with the pens, pen-knife, ink, sand, and every thing it contained. This last fact is so very extraordinary, that had it not been attested on oath, by seven eye-witnesses, before the Senate of Wittenberg, its credibility could hardly ever have been admitted.

This strange mortal was of an extremely strong and robust constitution; and continued his exploits to the age of sixty: after which he lived a more regular life, and attained his eightieth year, in which he died.

His body was opened by the Author of this Dissertation; and many particular circumstances attending the dissection, are remarked; in order to shew the practicability of the facts above mentioned.

The above account was written (and, if we mistake not, read before the university) at Wittenberg, about two years ago; by G. R. Boehmer, then president. It was first printed in 1757; and a new edition has been printed this year, as above.

A Plan of Discipline, composed for the Use of the Militia of the County of Norfolk. 4to. 6s. Shuckburgh.

A Plan of discipline for the militia, is a title which will not prejudice the military world much in favour of the book. We must, however, intreat such of our readers as may think this article worth their perusal, a while to suspend their judgment. Books on the rudiments of the art of war, are of late, become of more general utility in this kingdom than formerly; and as this volume appears to have great merit in its way, we shall be particular in our account of it.

The author has thought fit to prefix to this work an introduction, containing a short, but pertinent, history of the origin and progress of that part of the military art, particularly termed *exercise*. He shews the utility of it, the principles on which it is founded, and points out wherein the defects, or excellencies of any exercise consists. By what appears from the authors who have treated on the discipline of the antients, he is of opinion, that they had no manual exercise. The Greeks, the strength of whose phalanx consisted entirely in the cohesion of its parts, were chiefly intent on their marching and evolutions; and we learn from Vegetius, that the Romans practised no exercise, collectively, but the evolutions of the legion, and marching a certain number of paces in a given time. Our author is not ignorant of the Roman exercises practised in the *campus martius*, such as, throwing the pilum, wielding the sword, handling the shield, &c. but these bear no resemblance to what we understand by manual exercise, the excellence of which consists, entirely in each motion being performed by a number of soldiers uniformly, and at the same instant of time. He then observes, that there is little to be expected in our researches for military discipline among the barbarous nations that overturned the Roman empire; and after slightly mentioning the different methods of making war in succeeding ages, brings us down to the invention of fire-arms, which entirely changed the military system and discipline of all Europe.

When the use of fire-arms, says he, began to be generally established, the necessity of a great regularity, and uniformity, in the manner of using these arms, became apparent: it was soon discovered, that those troops which could make the briskest fire, and sustain it longest, had a great superiority over others less expert: and likewise, that the efficacy and power of firing did not consist in random
and

and scattering shots, made without order; but in the fire of a body of men at once, and that properly timed and directed. It was therefore, necessary to exercise the troops in loading quick, and firing by the word of command: but as the awkwardness, carelessness, and rashness of young soldiers (if left to themselves) must occasion frequent accidents; and because the loss of many of their own party, by the unskilful manner of using their fire-arms, especially, in the hurry of an engagement, it became a matter of indispensable necessity to teach soldiers an uniform method of performing each action that was to be with the musket; that they might all do it in the most expeditious and safe manner. In order to effect this, it was necessary to analyse and reduce the compound motion of each action into the several simple motions that it was composed of: this made each action easier to be learned and remembered; and by teaching the soldiers to perform the simple motions in the same manner, and in the same time, making a pause between each, it rendered them exact in the performance of the whole action. This is the origin of what is called the manual exercise; which, when it was once invented, (besides the real utility of it) made troops to shew to such advantage, and their motions appear so regular and beautiful, that it soon was copied by other nations, and came into general use. The Spaniards were most probably the inventors of it, as they were the first who made use of muskets, and their infantry was at that time the best in Europe.

But, though the honour of the invention may be due to the Spaniards, it appears that the famous Prince Maurice of Nassau was the first who reduced the exercise of the musket to any degree of regularity; that the great Gustavus Adolphus improved the work; and that his late Majesty of Prussia, brought the use of the firelock to its present perfection.

In composing this new exercise, the author tells us, that he has endeavoured to conform to the general rules laid down by Monsieur Botée, a French writer of distinction. The work, from which they are taken, is entitled, *Etudes Militaires*. These rules we shall transcribe, as our military readers may probably not be displeased to see the foundation upon which this fabric is erected.

RULE I. An exercise ought to teach the soldiers how to use his arms, upon all occasions whatever, with grace, quickness and uniformity.

Plan of Discipline

fore to include, not only every action performed in a day of battle, but also all on any other occasion or duty.

otions, and needless repetitions of such to be retrenched, without any regard to motions which are either tedious, or convenience, or danger, in the perform-

of the several parts of the exercise is not only the being useful or not.

the action ought to have its particular

f command ought to be executed in ns, which should be capable of being time, and clearly distinguished in the ne performance.

action is too much compounded, to be performed in four or five motions only, led into two or more words of command burthen the memory and attention of

Monsieur Botée, the author has added which are indeed corollaries from the

test way to work, with the fewest motions performance of every action.

nt actions can be performed by similar e of such as much as possible, consistent of other rules, that the men may have motions to learn, and because it adds ance and uniformity of the whole

mpleat action ought to have its particular and, so every word of command ought to be distinct.

though compounded, be so very easy being performed in the time of one , it is best to make only one of it, and divide it into many, which only and are apt to cause the men to perform, and in a slovenly manner; because,

‘ cause, they do not find any necessity for making a stop, which, when the action is compounded enough to become difficult, they readily do of themselves.’

The author very sensibly prevents the frivolous criticism of those who may object to his work, on account of his being a young, and no regular bred soldier; and proceeds to encourage the gentlemen of the militia, by assurances founded on experience, that so much of the military art, as is necessary for them to know, may be acquired in half a year, as well as in half a century. He laughs at those military pedants, who represent this art as impossible to be attained without a regular apprenticeship, and justly compares them to the illiterate monks of old, who discouraged learning, lest their own ignorance should be discovered; but, he does not conclude without acknowledging his acquaintance with many gentlemen of the army of very different character, to several of whom, he gratefully confesses himself obliged for their open and communicative disposition.—Thus far the introduction.

The author begins with the manual exercise, as the basis of the military art; in which, as he differs considerably from the present practice of the army, and, that we may be perfectly understood in our enquiry into his reasons for so doing, it is necessary to transcribe his words of command, in the order in which he has given them.

Nº	TAKE CARE.	Motions.	Nº	Motions.
1. Rest	} Your Firelocks,	2	13. Carry your Firelocks on	} 3
2. Order		2	your Right Arms,	
3. Ground		2	14. Shoulder,	3
4. Take up		2	15. Present your Arms,	2
5. Rest		2	<i>The Facings are the same as in the Army.</i>	
6. Shoulder	} Your Firelocks,	2	22. Charge your Bayonets,	1
7. Club		3	23. Recover your Arms,	1
8. Shoulder		3	24. Prime and Load,	9
9. Secure		3	25. Shoulder,	2
10. Shoulder		3		
11. Fix your Bayonets,		3		
12. Shoulder,		3		

The firing, as front, center, and rear, and the subsequent motions, till the whole are shouldered, are also the same as those established by authority for the army.

The military reader will observe that, in this exercise, the principal motions are chiefly begun from the *shoulder*, whereas, in the exercise of the regular troops, they are generally

rally taken from the *rest*. This author has indeed entirely abolished the *rest*, substituting in its place the *recover*, as he could see no reason why any distinction should be made between them. The German centres receive every officer with rested arms; but in England it is a compliment due only to those of a superior rank. Though this alteration may shorten the manual exercise a little, we are of opinion that the *recover* will not be generally thought so graceful a position as the *rest*, it being very certain, that the soldier does not appear so easy in this attitude. The author, in defence of his new method of *resting*, alledges there being many more essential parts of the exercise which are sufficient to employ the whole attention of an officer, and that therefore, every thing that renders the less important parts more complicated and difficult must be wrong. This reasoning may be just in general; but if gracefulness may be attended to in any particular, it should certainly be considered in the *rest*.

The author has also, in imitation of the Prussians, retrenched the resting on the arms; since, says he, 'The *ordering* answers the purpose full as well, and is a more graceful attitude; the soldier presenting his whole body better, and standing more upright; his shoulders being necessarily drawn back, by the position he stands in.'

The next alteration we find, is in the grounding and taking up the firelock, in which the first and fourth motions, in the exercise of the army, are left out. To this deviation we can have no objection, as the motions which are omitted are unessential.

We come now to the author's manner of *clubbing* the firelock, which is likewise begun from the shoulder, and performed in three motions, by seizing 'the piece with the right hand on the inside, at the height of your chin, turning the thumb downwards, and the back of the hand towards you, raising it perpendicular from your shoulder; second, turn the piece briskly with your right hand, bringing the butt uppermost, and the lock outward, &c.'

It must be confessed, that this method of *clubbing*, is shorter than that practised by the army, provided they were both begun from the shoulder; but in coming from the *order*, as in the manual exercise, it will be found to consist of one motion more. Besides, in proposing this alteration, the author seems not to have considered, that throughout the whole service, the men are never ordered to *club*, but on being relieved from

from a guard, and that this word of command immediately succeeds the *rest*; from which the new guard *shoulders*, and the old *clubs*. For this reason, it is indispensibly necessary that the club should proceed from the *rest*, rather than from the *shoulder*. In a note upon this motion, we find the following words: 'As the position of being shouldered, though easy and graceful, becomes tiresome if long continued; when the men are to march to a considerable distance, or are dismissed, they are ordered to *club*: they then are supposed free from constraints, and may carry their arms in the manner they find most convenient; carrying a piece clubbed, being one of the easiest manners of doing it. We think, that the ease and shortness of our method of clubbing, from the shoulder, which may be done marching, must strike every body with the difference between it, and the manner in which the regular troops perform it.'—Whether it may strike every body, we know not; but, whoever attempts it on a march, will in all probability strike his neighbour with the butt of his firelock. Besides, those who chuse to make the experiment, will find that it requires more strength, than the generality of our center-rank are possessed of. If the author had been accustomed to march with a body of troops, he would have known that the men are never ordered to club in a regular manner upon the march; but that having passed through a town, and entered upon the road, they have a signal from the drum, not to club, but to carry their firelocks as they please. There can, therefore, be no use in teaching them to club upon the march. They are never ordered to *club*, but on being relieved from a guard, and in the manual exercise, and in both these the words, *club your firelocks*, naturally follow the *rest*.

We are entirely of the author's opinion, with regard to his method of *securing* from the *shoulder*. These are his directions for performing it: 'Seize your firelock with your right hand below the lock, raising it about a hand's breadth from the shoulder, not turning it, but keeping the barrel outwards. Second, Throw up your left hand, and seize the firelock at the swell below the tail-pipe, keeping your left thumb up, and your arm close along the outside of the firelock. Third, Throw down your left hand briskly along with the firelock, bringing the lock under your left arm, &c.'

This is much shorter than the method practised by the army. The use of *securing* being to cover the lock in rainy weather, it is very obvious that it should proceed from the
shoulder,

man just arrived from France to be himself a foreigner, little acquainted with the English language.

- Art. 2. *Secret Reasons why the Invasion on England was projected, but not accomplished: Being the Substance of some Conferences lately held at Versailles.* 8vo. 1s. Simpson.

The Author, or Editor, pretends that this pamphlet is a Translation of an original published at Brussels. If this be true, it proves that they can publish as miserable catch-penny things abroad, as our Grubs produce here.

- Art. 3. *Fadism detected by the Evidence of Facts, &c.* 8vo. 6d. Leage.

As this unhappy Detector acknowledges himself *disordered*, we shall not aggravate his distress, by entering into the merits of what he has here found means to get into print. — He has borrowed his title-page from a celebrated political pamphlet published about sixteen years ago.

- Art. 4. *Farther Observations concerning the Foundling Hospital, pointing out the ill Effects which such an Hospital is likely to have upon the Religion, Liberty, and domestic Happiness of the People of Great Britain. Written for the Information of those respectable Persons, whose humane and charitable Dispositions have led them to support that Hospital; and intended to shew all Fathers and Mothers what a Hydra they are nursing to Posterity. To which are prefixed, Former Observations concerning the said Hospital. Most humbly submitted to the Consideration of Parliament. By J. Massie.* 4to. 6d. Payne, &c.

The zeal of this very indefatigable Writer seems to have transported him beyond the bounds of sober sense, and this performance is the Quintessence of Political Methodism. In a former work, he had offered some observations on the Foundling Hospital, which, in many respects, were worthy attention; but in this, he indulges himself in rhapsodical Queries, and unintelligible Dogmas. Among other extravagancies, he earnestly recommends, what he phrases, the seemingly simple custom, practised by the venerable Patriots of old, of training up *English* children in a belief, that the POPE, the DEVIL, and the FRENCH KING, were *alike terrible enemies to them*. For our parts, however, the Devil may be interested in the encouragement of the Foundling Hospital, yet we cannot conceive that it has any thing to do with the Pope and the French King, or they with it.

- Art. 5. *A Letter from Marshal Saxe in Elysium, to the French King, Lewis le Petit, on his withered Laurels. Translated from the French.* 8vo. 1s. Woodfall.

We are not satisfied that this is really a translation from the French. However, be that as it may, it does not breath much spirit, or convey much information. The anecdotes it contains, are well known; and the whole is nothing more than a lifeless ridicule of the French Generals who have commanded in the present war.

Art. 6. Reasons for an Act of Parliament to make it Death to impose upon a Lord Chancellor; and Transportation, knowingly, to make bad Briefs for Council in a Cause in Chancery. In a Letter to the People of England. 8vo. pamphlet. Dublin, printed for the Author.

This pamphlet contains a relation of some villainous practices, which were used in two causes, wherein the writer was concerned; the one in England, the other in Ireland. The circumstances seem very extraordinary, and, in some instances, almost incredible: but if the author tells his own story with truth and impartiality, he has undoubtedly, been a sacrifice to the vilest injustice and oppression. We cannot, however, approve of his recommendation to make it death to impose on a Lord Chancellor. Our capital punishments are too much multiplied already: and the author's severity may serve as a proof, that if men were left to the gratification of private revenge, there is scarce an injury which they would not deem worthy of death.

In the conclusion, the writer tells us, that 'as he has made the practice of the court of Chancery his study, not by choice, or designedly to live by, but by accident, and has looked into all the officers of the court, he shall submit his thoughts to the public, how all abuses in Chancery may be for the future removed; which (he tells us) shall be the subject of another letter to the people.' As this ingenious writer proposes to shew us, how all abuses in Chancery may be for the future removed, there certainly will be no occasion for making it death, to impose on a Lord Chancellor: so that his proposal is a *Felo de se*.

Upon the whole, we are induced to think, that if Mr. Bradshaw (for that, it seems, is the writer's name) had studied law less, he would not have been so great a sufferer by it. As a smattering in science, makes men pedantic, so a smattering in law, renders them litigious.

Art. 7. Some Observations on the late Act of Insolvency, passed in the 32d Year of King George II. 4to. 1s. Mears.

It was apprehended, says this observator, that this act would have had this title, 'An act for the absolute discharge of the persons of prisoners confined for debt, as well on mesne process, as on executions, upon delivering up all their effects for their creditor's benefit;' and then, he observes, 'it would have had the effect of a bankruptcy.' But, he adds, we find it to be only a recital, or recapitulation of former acts, with this addition in its title; 'To oblige debtors who shall continue in execution in prison beyond a certain time, and for sums not exceeding what are mentioned in the
act.

* act, to make discovery of, and to deliver upon oath their effects for * their creditor's benefit.' So that, he observes, after a prisoner has got a discharge from executions, yet, if he is charged with any meise process, he must use the common expensive way of getting discharged by superseas; and he is apprehensive, that some artful people will confess judgment immediately to some friend, in sums for which no valuable consideration was ever given, in order to charge the prisoner in execution, and swallow up great part of his effects. It is certain that this act requires amendment in many particulars. The restriction to the sum of 100*l.* seems to be against reason. It is true, as the writer takes notice, that for a 100*l.* a man may become a bankrupt, and if business was to be done in a summary way for debts above that sum, the fees of the great-seal, &c. would be greatly lessened. But, (as our author remarks, and others before him have observed) even in cases of bankruptcy, no valid reason can be given, why debtors under that sum should not be intitled to the relief which these acts afford.

Art. 8. *Some farther Remarks on Naval Affairs, in which is a fair and impartial Enquiry into the Right which Englishmen have by the Treaty of 1674, of taking Enemy's Property, found aboard Neutral Ships.* 8vo. 1s. Davis.

This writer pathetically bewails the dishonour which has befallen the state, by reason of the abuses committed by our privateers, and proposes several regulations to be observed in granting Letters of Marque for the future. He likewise, recommends several sensible expedients for the improvement of the royal navy. Among other things, he condemns the practice of raising men to command according to seniority, and observes very justly that, 'tried and experienced virtue, ought always to have the preference of presumptive virtue.' He also exclaims against the practice of removing captains from one ship to another; and of pressing men from on board his Majesty's ships without any urgent necessity: 'for it is impossible,' he adds, at that rate, that any captain should make himself acquainted with his men, or his men with him, which on many occasions, he observes, is of infinite consequence.' Towards the conclusion, he takes occasion to shew the advantages of a naval war over a continental one. And as to our American colonies, he thinks, that at the same expence we put ourselves to in sending European forces there, we could raise and maintain four times the number of American ones, who are better skilled in that manner of bush-fighting than our own. With respect to our right of taking enemy's property on board neutral ships, he does not seem to have advanced any thing new.

Art. 9. *A Proposal effectually to supply the Royal Navy with Sea-men, at all times, without Pressing.* By a young Gentleman. 8vo. 1s. Lewis.

This is a project for registering seamen, much in the same manner as it is done in some other countries. The scheme is, however, attended

attended with many difficulties. In a time of war, when it is required that a sufficient number of sailors be kept on foot, who will also, in one ship or other, find constant employment, our author's design, with some amendments, might answer the purpose: but in a time of peace, when a much less number of them will be wanted, they must, notwithstanding their serving regularly in their turns, remain out of employment a great part of their time. Who is to maintain them during that interval? For maintained, and even recruited they must be; since, if their number be permitted to decrease, we shall not have hands *effectually to supply the navy*, at all times, *without pressing*. Our *Young Gentleman* does not seem to have considered this. We would advise him, therefore, to add another article to his proposal, or, to get some abler hand to provide for the maintenance of our sea-men in time of peace.

POETICAL.

Art. 10. *Ode occasioned by the Success of Admiral Boscawen.*
By a Gentleman of the University of Oxford. 4to. 6d.
Baldwin.

Of Verses, the present age is in no want. Monthly, weekly, and daily, the press teems with them; but here we meet with a rarity. Verses written by a Poet.

SPECIMEN.

Hark! the hoarse guns in thundering volleys sound,
Dire engines, form'd for havoc and for death!
See, how they hurl sad desolation round,
And sweep whole ranks, whole squadrons, at a breath!

Nor less, proud Gallia, where thy navies play,
Britannia thunders o'er the subject wave;
Nor tears, nor prayers, nor vows, avail to stay
Thy vanquish'd thousands from an early grave.

The giant vessel's knotty oak-ribb'd side,
Th' unequal war unable to sustain,
Gaping in horrid chasms, admits the tide,
And found'ring plunges in the op'ning main.

And mark, at length, their broken sad remains,
(For future wrath reserv'd, a shatter'd few)
Confus'dly flying o'er the watry plains,
While Britain's slaughter-dealing sons pursue.

'Wake then, O, 'wake to glory, 'wake to fame,
Nor sighing say such splendid scenes are past:
The verse that flows with great BOSCAWEN's name,
With Time itself, and his renown, shall last.

Art. 11. *Hymns, &c. composed on various Subjects: with a preface, containing a brief account of the author's experience, and*
the

the great things that God hath done for his soul. By J. Hart.
12mo. 1s. 6d. Waller.

Mr. J. Hart is the spiritual twin-brother of Mr. Cornelius Cayley, of whom we gave an account in the appendix to our nineteenth volume. Which of the two may now be the best saint, we cannot pretend to discover; but it seems very clear that Mr. H. has been by far the greatest sinner. Indeed we hardly ever read or heard of such a profligate as he declares himself to have been:—but these, it seems, are the *Chosen Vessels*.

Art. 12. *Hymns and Spiritual Songs, adapted to the various Cases, I. Of Unregenerate Sinners, II. Of those who are Convinced, III. Of true Believers.* By James Maxwell.
12mo. 1s. Fuller.

Mr. Maxwell is just such another genius as Mr. Hart; but a greater dealer in Fire and Brimstone. For example, in his Hymn on the miseries of the damned, he assures us, that in Hell

The Glutton with luxurious meat,
No more can please his keen desire;
For there he nothing finds to eat,
But rocks of brimstone all on fire.

Art. 13. *The Great Day. A Descriptive Piece.* Written abroad. 8vo. 1s. Dod.

We do not readily conceive for what reason the Author of this performance has thought proper to acquaint the public with its having been written abroad, unless he proposed to recommend it thereby to the discerning Reader. For us, it is confessed, we cannot see any merit it derives from this circumstance; nor that any advantage can arise from the knowledge of it, except that of preventing a contention, in future ages, between Great Britain and other nations, about the birth-place of this surprizing production of human genius.

The Gothic barbarism, and monkish jingle, of rhyme, has been some time exploded, by the enterprizing Bards of the present age, as a restraint to which true genius ought not to be subjected. Some respect has, indeed, hitherto been paid to numbers, but our Author, still more impatient of restraint, and less servile than his contemporaries, has nobly dared to put a finishing stroke to all restrictions of poetical genius, at once, by casting off the shackles both of rhyme and numbers together.

Judge, Readers, for yourselves, from the following stanza, of the merits of the *Great Day*, a *Poem*, written abroad.

Lo! as from the top
Of some vast hill
Wide and immensurable, I survey
The RESURRECTION.
Here I behold the collected numbers
Of all that ever have drawn mortal breath

The

From that dated hour,
 Which on the solitary pair,
 Yet impotent, in Eden's shades,
 Deriv'd the propagative virtue :
 When the OMNIPOTENT
 Stood over the army
 Of his new creatures,
 And gave the word, *Be fruitful.*
 Hence each produced their kind :
 And soon
 To such degree man's teeming race
 Was multiplied,
 The numerous inhabitants were fain
 To separate, to roam,
 And make themselves new settlements.
 And still
 As countries grew populous,
 Men extended their dwellings farther,
 And coloniz'd every tract and spot,
 Where toilsome work, and weary pains
 Could force the subsidies of life,
 And with tortures
 But hardly make the earth
 Confess her treasures.

Those who desire a more intimate acquaintance with this *Poem*, are referred to the work itself ; containing twenty such stanzas as the above-quoted.

Art. 14. *An Ode to the Right Hon. the Marchioness of Granby, in the Year 1758.* 4to. 1 s. Newbery.

A very *high*, tho' not a very sublime, performance. It abundantly be praises the Marquis of Granby ; who, in return, we are afraid, will not be very ready to re-pay his Panegyrist *in his own coin* : but, perhaps, *any other* may be more acceptable. How much, in more substantial payment, our Bard may deserve, the Reader is left to determine from the following specimen.

S T A N Z A I.

With awful port and carriage grand,
 I saw him lead his gallant band :
 Ocean's rough waves safely cross'd,
 I saw him on Germania's coast.
 There the British colours flying,
 British drums and shouts resound :
 There the British coursers neighing,
 Snuff the air and paw the Ground !
 Still Wonder, her finger her ruby lip pressing
 Sate fix'd in a cloud o'er the throng—
 As slow, in order just—the Heroes march'd along !

But when thy manly Soldier came,
 I saw, I mark'd each speaking face :
 Each eye was fix'd, illustrious Dame,
 And every finger mark'd his martial grace !
 Great GRANBY—Rutland's noble son ;
 Through all the crowd—was heard aloud,
 And every voice and heart was one :
 " Safety on his helmit play :
 Conquest mark his falchion's way."

Art. 15. *The TIMES. An Epistle to Flavian.* 4to. 1s.
 6d. Pottinger.

'This Medley, which our Bard has chosen to christen *The Times*, might, with equal propriety, have been called by any other name. His Picture of the 'Times, represents Times past, as faithfully as it delineates the present ; and will probably bear as just a resemblance to the future. It is, in truth, like one of those sign-post Daubings, which may serve as well for the Duke of Marlborough, as the King of Prussia, or some unborn General. Our Bard, by affecting ease, becomes slovenly : like those fair Nymphs who, to avoid being formal, grow flatteringly. His sentiments are, for the most part, trite, and his versification flat and unharmonious ;

————— *sectante in lævia nervi*
Deficiunt Animique :

we may here and there, however, perceive faint glimmerings of genius, which only contribute the more to expose the poverty of the

POETICAL.

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Would you convince yourself how low can fall,
Whoe'er of Interest is the dirty thrall;
Go to that Levee, where, with her own gold,
A passive nation's viley bought and sold,
Or to that, where, for ever on the prance,
Like Pegasus in stone, with no advance,
Our great State Genius seems to gaping crowds,
Upon the start for soaring—to the clouds:
At both of beggars waits a splendid band,
Who mighty foolish look. You'll see them stand
In rows, with not one jot a nobler air,
Than hireling drudges at a Statute Fair:
Nor at their begging, you to wonder need:
The Poor in Spirit, are the Poor indeed!

We are afraid, however, that our Author is as sorry a Politician as is an indifferent Poet, or he would have known, that our State Gen-
s, as he petulantly chuses to call him, has made more frequent
successful advances for the honour and interest of his country,
in the most zealous Patriot could have expected.
Our Bard concludes his poetical *Farrogo*, with some reflections on
tale follies.

If Women would be taught to take and hold,
They may what to avoid: their game, behold
In that *Fritilla* who so much in vain,
Of Man, unconstant Man! is heard complain.
But were she to herself but better known,
That not the Man in fault are she would own.
Vain, silly, with a tolerable face,
For years had she fatigu'd each public place;
Many Gallants, but not one Lover made,
Since of Ephem she no foundation laid;
Nor had she been, with all her airs, above
The treating that coarse feeder-kind of Loves
That, of a surfeit dying, leaves no heir,
But hate, and cold contempt worse yet to bear.

It is impossible to endure this coarse and insipid description of a
quetter, when we recollect the following lines of Pope, which our
d has murdered by his imitation.

"Fair to no purpose, artful to no end!
"Young without Lovers, old without a Friend," &c.

In short, our Poet, at best, only rises to Mediocrity, which, in
try, as Horace says,

Non Homines, non Di, non excusse Columbe.

The following lines, with which we shall close this article, are of
middling cast.

Be apathy the boast of Stoic Drames!
Woe no less *symply* with Rocks and Bones,

U b s

And

And would have life resemble glacial seas
Where all the vessels ice-bound lie and freeze.

Sanselessness, however, includes so many hissing letters, that we may venture to pronounce it a word—*Quod Versu dicere non est.*

RELIGIOUS and CONTROVERSIAL.

Art. 16. *A Warning to the World; or the Prophetical Numbers of Daniel and John calculated, in order to shew the Time when the first Resurrection of the Martyrs, and the beginning of the Millennial Kingdom of Christ will take Place, &c.* By the Rev. Mr. Richard Clarke, late Minister of St. Phillip's in Charles-Town, South-Carolina; and Author of the Essay on the Number 7*. 4to. 1s. Townsend.

* See our Appendix to the XXth Vol. of our Review, p. 611.

Art. 17. *Reasons wherefore Christians ought to worship God in Singing his Praises; not with the Matter and Sense of Dr. Watts's Psalms and Hymns; but with the Matter and Sense of David's Psalms: Because God hath commanded the latter, but not the former.* 8vo. 6d. Cooper.

A weak and wrong-headed attempt to set aside the use of Dr.

obedience, the conditions of his acceptance with God, and the ground of his confidence. In a word, we are told, that a man may be eminently distinguished for his knowledge, piety, morality, and works of charity, &c. and yet, after all, be damned. — A damnable doctrine this!

In the introductory epistle, Mr. Elliot tells us that he had lately the honor of being dismissed from the Chaplainship of *St. George's Hospital*, for an obstinate adherence to the truth of the Gospel, and the doctrinal articles of the established Church.

Art. 19. *Methodism Examined and Exposed: Or, the Clergy's Duty of guarding their Flocks against false Teachers. A Discourse lately delivered in four Parts. By the Reverend Mr. Downes, Rector of St. Michael, Wood-Street, and Lecturer of St. Mary-Le-Bow.* 8vo. 1s. 6d. Rivington.

In the first part of this discourse, Mr. Downes gives a short account of the rise and pedigree of the sect called Methodists, and shews that their notions coincide with many of the oldest and rankest heresies that ever defiled the purity, and disturbed the peace of the Christian Church from its first institution; particularly, those of the *Simonians*, the *Gnostics*, the *Valentinians*, the *Donatists*, the *Predestinarians*, and *Montanists*. In the second he shews, by some general remarks upon their doctrines, how strangely they have corrupted the truth and purity of the Gospel, and points out the several artifices they make use of, in order to support their opinions. In the third and fourth parts he considers, wherein the Clergy's care consists, in order to preserve themselves and their flocks from being led away by those deceitful workers, the Methodist-Preachers. — The whole is written in a sprightly and sensible manner.

Art. 20. *A Letter to the Monthly Reviewers, from the Author of Sophron.* 8vo. 6d. Dilly.

In this Letter the Author of *Sophron*, endeavours to vindicate his performance against the censure we passed upon it, and desires us to re-consider the design of his work, and to weigh the arguments with which he supports his notions. — We have re-considered his work, and weighed his arguments, but find not the least reason to alter our opinion.

Art. 21. *An Essay on the Divine Prescience, and Man's Free-Agency. Delivered at a Conference, in which a celebrated Doctor in Divinity was President, April 2, 1741.* 8vo. 6d. Noon.

We have in this short essay a few thoughts on a very abstruse subject, on which the Author, in our opinion, has thrown no new light. He has, indeed, rather multiplied difficulties than removed them. That Man is a Free-Agent he endeavours, very briefly, to prove, from the dispensation he is placed under, and the sanctions of

the divine laws, and then goes on to shew, that the contingent actions of men cannot be certainly, and infallibly fore known by the Great God from Eternity. 'It is most absurd, says he, and a manifest contradiction for one Being to say, that an action, whether good, bad, or indifferent, will be certainly and infallibly performed by another; which, at the same time the Agent, being every way free, may refuse to perform, nay, may determine against it, and do the direct contrary: and therefore, no such contingent action of any one Free-Agent, can be certainly and infallibly fore-known by another; because, there is no such thing as certainly and infallibly fore-knowing that any one action will be, and that it will not be at the same time.'

He now endeavours to shew, wherein true Prescience consists, and how far the actions of Free-Agents may be fore-known by the Deity; hear the whole of what he advances upon this point, it will render any farther account of his essay unnecessary.—'First, as God not only sees and knows all our words and actions; but also, secondly, the very springs of action in the most secret workings of our minds; and thirdly, as he knows the very thoughts and intents of our hearts, as well as the propensity of every Agent, to that which is good or evil, from the whole course of past conduct; together, fourthly, with all the circumstances or occurrences, which are likely to come in the way, or may possibly happen from without us: it may therefore, justly be said, that in such cases, God does fore-see, or fore-know, what a Free-Agent will do, even before the action is performed by him, because he sees their thoughts, intents, and purposes afar off; that is, as soon as the

Our readers are sufficiently apprized of the nature of this contest. We will only observe that this By-stander is, most probably, a person nearly interested in the dispute. Such a close inspection into the College statutes, and such critical attention to the matter of controversy, seems to be the effect of more than curiosity. The writer, however, appears to be a man of learning and talents; and it is more than possible, that he is the same author who wrote the reply to Doctors Golding and Lowth. However, we leave this disquisition to academical readers.

MEDICAL.

Art. 24. *A Treatise on the Diseases and Lameness of Horses.*
By W. Osmer. 8vo. Pamphlet, 5s. 6d. Waller.

We have formerly had occasion to recommend this writer to public notice: see Review, Vol. XIV. p. 361. And we must now endeavour to do the same justice to his merit, with respect to this very useful and important subject. For the sake, then, of that most useful creature, to whom we are so infinitely indebted for many of our best conveniencies, and most rational pleasures, let not the uncommon price at which the author has rated his pamphlet, (which, indeed, might have been sold for half the money it is set at) prove any obstruction to its circulation. Shall the paltry consideration of a few shillings prevent the owner of a fine horse, from consulting a connoisseur, who appears to understand the management of this noble animal, better than all the common Farriers in the kingdom, with all their skill and experience united. On the subject of *SHOEING*, in particular, he deserves the utmost attention. He is also, in general, highly commendable for his attachment to *NATURE*, and for his pertinent observations on the absurdities of the vulgar craft, and ignorant practice of our horse-doctors, by which so many of their unfortunate patients, are cruelly doctored out of the world: or at least, lamed, spoiled, and ruined for life: which, to these hapless creatures is infinitely worse than death, for that would put a period to their miseries, which these blundering wretches only help to prolong:—to say nothing of the injury done to their owners.

Art. 25. *Observations on the present State of the English Universities; Occasioned by Dr. Davies's Account of the general Education in them.* 8vo. 6d. Cooper.

This anonymous pamphlet, inscribed to the Chancellor of one University, appears for both the defendants, complained of by Dr. Davies *, with an *Audite alteram partem*. It would be strange indeed, if not one of the many who may be concerned from interest, from gratitude, or even through some venial partiality for his *Alma mater*, should arise in their behalf. From whichever of these motives, the present writer's attachment may spring, he sets out with observing, that the learned Doctor, whom he constantly treats with

* See Review for August last, p. 191.

much decency, has gone a little out of his way in giving advice, for the better regulation and improvement of the Universities; as he thinks him but moderately qualified for praefising on their disorders, from an indifferent acquaintance with their interior oeconomy and constitution.

After an ironical reference to Dr. Davies's invocation of the government, to secure his important property in his late twelve-penny-worth (alias nine-penny-worth) and to protect him from foreign translations, this sensible writer says, p. 9. 'that instead of examining minutely into the many proposals relative to the universities, he shall confine himself to the more agreeable part of shewing how small occasion there is for most of them.' And as the former pamphlet contended principally for instituting several new Professorships, this Gentleman undertakes to prove, 'that such Professors could only become useful by commencing, in effect, what Tutors in the Universities at present are.' This leads him, consequently, into a detail of the functions of Tutors, which he represents in all their importance, at the same time commending the present gentlemen so employed, both as very capable, and conscientious in the regular discharge of their duties, which is probably the real case, and will undoubtedly, in a great measure, supersede the necessity of some Professorships; as our author very positively, and with some indications of experience, affirms it does. This induces him to represent the hardship it would be, to deprive the Tutors (many of whom have spent the best part of their lives in the laborious and irksome office of tuition) of their Fellowships, according to Dr. Davies's proposal, at the end of ten years; and, supposing them to have obtained little or no preferment, in the mean time, doubtless it would be a very considerable and severe hardship; and even such a one as our Author observes, the Universities would rather be detrimented by, in respect to their public usefulness.

As to the want of such courses and lectures in our Universities, as are necessary to initiate, and to accomplish students in the profession, and for the practice, of Physic, which has hitherto carried many into foreign schools and colleges, or into North Britain, the present Writer affirms, that this complaint is, in a very great degree, obviated by some late excellent and present lectures, in the different branches of medical knowledge. He concludes, however, that he thinks it probable a few things may want a further reformation in the Universities, [notwithstanding some very proper regulations have been lately made in them] and more especially in some of their old forms and statutes, which by length of time must have become obsolete: and here he agrees with his Antagonist, in submitting it to those in authority, whether a Royal Visitation be not the only adequate remedy.

Upon the whole, while this Author is, in a considerable degree, an advocate for the present conduct of the Universities, he does not appear a less hearty well-wisher to their future reputation than their accuser; some of whose objections, indeed, he has not answered, nor mentioned; but as his good sense is accompanied with a spirit of benignity, he often chafes to be palliative and lenient, where the Complainant has been severe, and sometimes even acrimonious.

MISCELLANEOUS.

Art. 26. *His Lordship's Apology.* 8vo. 6d. Reeve.

This Apology materially contradicts his Lordship's Letter to Col. Fitzroy, lately published, under the title of his *Vindication*, and subscribed with his Lordship's name. In that, he declares, that Capt. Ligonier followed Col. Fitzroy: in this, he tells us, that Col. Fitzroy came after Capt. Ligonier. This, likewise, gives a fuller account of his Lordship's conduct on that day than the other. We find from this, that his Lordship was censured for 'not having marched early enough from the camp.' From this charge, however, he seems to have exculpated himself. With respect to the dilemma he professes to have been under, on account of the different Orders brought by the Aids-de-camp Ligonier and Fitzroy, he tells us, that from the enemy's known superiority in number of cavalry, he was inclined to think, that the *former*, who brought orders for the *whole* cavalry to advance, was right; and that the *latter*, who brought orders for the *British* cavalry only to advance, was mistaken. It appears from this Apology also, that his Lordship was represented as 'having stopped Lord Granby's marching.' To which he says, that he only halted him to form the line: and he concludes, that he does not know of the *least* delay on his part, except the doubt he was in for about *five minutes*, whether he should follow what Capt. Ligonier or Col. Fitzroy said. This paper has the appearance of authenticity.

Art. 27. *A Letter to the Right Hon. Lord Viscount Ligonier, occasioned by the Dismission of Lord George Sackville from all his military Employments. To which is prefixed, a short Appeal to the People of Great Britain.* Folio. 1s. Seymour.

In the prefatory Appeal, which consists but of two pages, this Advocate for Lord George, anticipates the substance of his Letter to Lord Ligonier. He tells us, wonderful discovery! that certain acts of cruelty may be committed in this kingdom with impunity. He adds, that he does not say what *has* happened, but he will say what *may* happen. 'An English Officer,' he continues, 'who happens to be under the command of a General of a *foreign* nation, and, perhaps, *foreign* interests, may have, (for what reason it matters not) in the day of battle, orders confused and contradictory sent to him; which, without an explanation, he cannot execute. For demanding an explanation from his *foreign* superior, he may be by him treated with contempt; and his *proper* master, without hearing his accusation or defence, may dismiss him from his service, and endeavour to render him the scorn of his fellow subjects. If this,' he concludes, 'should ever happen to be the case, would you not think it an act of injustice? answer me, O ye Englishmen!'

How decent these insinuations are, and how probable it is, that any such case should ever happen, we leave our Readers to determine. In the mean time, we beg leave to appeal to the people. We do

not say what *has* happened, but we will what *may* happen. An *English* Writer, who happens to be under the influence of an offending and degraded *General*, or, perhaps, under the temptation of avarice, *may* (for what reason it matters not) in the face of the public, issue confused and contradictory Apologies in the *General's* defence; which, without an explanation, no body can comprehend. In attempting the justification of this delinquent *General*, he may expose himself to contempt; and, by supposing his *Sovereign* capable of having dismissed such *General* from his service, without hearing his *accusation* or defence, may endeavour, as far as in him lies, to render his Majesty the scorn of his subjects. If this should ever happen to be the case, would you not think it an act of folly and impudence? Answer us, O ye *Englishmen*!

Art. 28. *The Truth, and nothing but the Truth. So help me God.* 4to. 1s. Hall.

This Pamphleteer must certainly be much addicted to swearing, as we conclude from his having chosen an *Oath* for his Title-page. He has wantonly taken *God's* name in vain; since he has not ventured to advance one fact, or even hazard a single assertion, which might require a solemn adjuration. His sole intention, if any he has, is to persuade his Readers, that the Letter lately published, and subscribed with Lord George's name, is not genuine. In his Preface to the *Duke of Dorset*, he says, 'It was with the utmost indignation I saw
* the name of one of your illustrious family, signed by a presumptu-

Smith's Declaration, with some trivial Remarks on each. This Writer boldly demands justice for Lord George, and, like others of his Lordship's Advocates, requires a *Court Martial* as the *right* of a British Soldier, who cannot, say they, be condemned and punished without a legal trial. True. He cannot be *condemned*, or consequently undergo any punishment which the *Law* pronounces, till he has been tried by a *Court Martial*. But if the Sovereign judges a Soldier unfit for his service, may not he dismiss him from his employments, without the judgment of a Court Martial? May it not be lenity, in many cases, to punish him by such dismissal, instead of calling him to a Court Martial, where he may meet a severer doom?

What a pity it is that Writers will pester the public with the clamours about British Rights, before they are acquainted with their nature or limits; or can even distinguish between the Rights of the Sovereign, and the Rights of the Subject. Upon the whole, though our Author may be a well meaning man, he is but an indifferent Writer.

Art. 31. *A Parallel (in the Manner of Plutarch) between the Case of the late Honourable Admiral John Byng, and that of the Right Hon. Lord George Sackville.* By a Captain of a Man of War. 8vo. 1s. Stevens,

We cannot say that this Parallel is much after the manner of Plutarch. But as our Author is probably jocular, in professing to imitate the grave Grecian, we must acknowledge, that his Parallel is not altogether destitute of merit. We here and there discover strokes of Humour, which might entertain us more, were not their effects destroyed by some barbarous and unpardonable reflections on his Lordship's private character, which must be highly offensive to every candid and humane disposition. However exceptionable his Lordship's conduct may have been in his public capacity, the transactions of his private life ought, on this occasion, to be sacred. Was the Writer's wit more brilliant, his ill-nature would eclipse it. He has, however, no contemptible turn towards sarcastic irony; and, if we may judge from his many classical citations, he has likewise no inconsiderable share of Literature.

Art. 32. *A Second Letter to a late Noble Commander of the British Forces in Germany. In which the Noble Commander's Address to the Public, his Letter to Colonel Fitzroy, together with the Colonel's Answer, and Captain Smith's Declaration, are candidly and impartially considered.* By the Author of the first Letter. 8vo. 1s. Griffiths.

This Letter, which is evidently by the same Author, seems to be dictated by the same spirit which directed the first: and is equal, if

* See our account of the *first Letter*, in the Review of last Month.

not superior, to the first, in point of composition. It bears all the appearance of candour and impartiality : and admitting the authenticity of the papers referred to, the inferences drawn from them seem to be conclusive and irrefragable.

Art. 33. *An Epistle to a Noble Lord.* By a Countryman. 8vo. 6d. Williams.

This is a severe comment on the noble Lord's Address to the Public, but we cannot think it a just one. The Writer blames his Lordship for appealing to the people, and compares his case with that of the Publisher of *The Right of the Subject to the Foot-path in Richmond Park* : to which it bears so little resemblance, that he might as well have compared it to a case in Surgery. Upon the whole, the Author discovers no great strength of argument, or power of expression.

Art. 34. *A Letter from John Bland to the Friends : In which the Conduct of G—e S——lle is defended, on the Principles of Religion.* 8vo. 6d. Reeve.

This humorous little piece, written in the assumed character of a Quaker, supposes a late Commander to be one of the Brotherhood, and defends his conduct on the principles of their religion, with a great deal of sarcastic irony. 'He hath been charged,' says this pretended Quaker, 'with want of Spirit; but is by those who know not what the word *Spirit* meaneth, and therefore they have only made

- Art. 36. *A Letter from an Officer in the Ottoman Army, to his Friend at Ispahan.* 4to. 1s. Williams.

Tells the story of L. G. S. in a miserable kind of disguised language, which is neither an imitation of the Eastern style, nor of any other. To what has been commonly reported, the Author has added, an absurd fiction of his own, relating to the reception his L——p met with in his father's family, on his return from Germany.

- Art. 37. *The Proceedings of a Court Martial appointed to enquire into the Conduct of a certain Great Man.* 8vo. 1s. Hall.

The Author has thrown the substance of L. G.'s Apology, and Col. Fitzroy's Letter, &c. into the form of a Trial; but has not seasoned this stale dish with that wit or humour which was necessary to make it palatable.

- Art. 38. *Much ado about nothing. To which is added, All's well that ends well.* By the Ghost of Shakespear. 4to. 1s. Hall.

Idle, and unmeaning stuff, about L. G. Sackville.

- Art. 39. *The Black-Book; or, a Compleat Key to the late Battle at Minden.* By a Blacksmith. 4to. 1s. Seymour.

Gives a sort of Review-account of as many of the pamphlets relating to L. G. Sackville's affair, as had been published at the time when this Black-book made its appearance, viz. the latter end of September.

- Art. 40. *A Reply to an Answer to a Letter to a late Noble Commander of the British Forces in Germany.* 8vo. 6d. Thrush.

The production of one of those forward Sons of Grub-street, who read without attention, and write without thinking.

- Art. 41. *Colonel Fitzroy's Letter considered. In a Letter to the Right Hon. the Earl of —.* 8vo. 6d. Towers.

The Writer questions the authenticity of the Colonel's Letter; yet, on the supposition of its being authentic, thinks it the effect of enmity against Lord George. He likewise inveighs against the Author of the celebrated Letters to a late noble Commander, and charges him with misconstruction of his Lordship's Letter: but whether our Author's, or the Letter Writer's construction, is most agreeable to reason, must be submitted to the public.

- Art. 42. *Impartiality to the Public in General.* 8vo. 6d. Kearsley.

Low impertinence, and nonsense.

- Art. 43. *Female Banishment: or, The Woman Hater. Originally wrote in French*, by the Chevalier de Muchy, Author of the Fortunate Country Maid. 12mo. 2 vols. 6s. Lownds.

Tanidan, King of the Gauls, taking an utter dislike to the conversation of women, and, considering them as destructive creatures, both to individuals and the state, built a large city, inclosed with high walls, and there locked them all up; at the same time prohibiting any intercourse or correspondence with them, on pain of death.

The great discontent of his people, however, joined to the remonstrances of his first Minister, prevailed on him at length to consent to their release, on condition of finding one among them, who should be truly sincere and chaste. The trial was made, by deceiving them into confession; and, after many disappointments, the daughter of the first Minister, a paragon of beauty, was found the Nonpareil of virtue; for whose sake Tanidan set the sex at liberty; and after a variety of strange adventures, made the young Lady partner of his bed and throne.

This is the plan of this romance; the private histories of the King, the Minister, and several others, being occasionally introduced; a usual, to diversify and prolong the tale.

- Art. 44. *A Letter to a young Student lately admitted of the University.* 8vo. 6d. Cooper.

Art. 46. *An accurate and authentic Journal of the Siege of Quebec, 1759.* By a Gentleman in an eminent Station on the Spot. 8vo. 1s. Robinson.

This eminently stationed Gentleman's Journal appears with an ill grace, after the publication of the two Gazettes Extraordinary, relating to the Quebec expedition; as they contain a much more satisfactory account, both of the progress and issue of that great and glorious undertaking.

Art. 47. *Genuine Letters from a Volunteer in the British Service at Quebec.* 8vo. 1s. Whitridge.

This differs little from the foregoing account, as to the information it affords us; although it wears a different form. The Letters are as pompously as the Journal is plainly written.—If the authenticity of either be called in question, a suspicion may arise, in regard to these *genuine* Letters, from the laboured language of the Writer; whose turgid phrase, and high-wrought descriptions, ill agree either with the critical time at which his last Letter is dated, (at Quebec, Sept. 20.) but two days after the city surrendered; or with the discomposed situation of a person writing 'in the midst of ruins.'

Art. 48. *A true and impartial State of the Province of Pennsylvania. Containing an exact Account of the Nature of its Government; the Power of the Proprietaries, and their Governors, &c. &c. Being a full Answer to the Pamphlets intitled, A Brief State, and A Brief View, &c. of the Conduct of Pennsylvania.* Philadelphia printed; and sold in London by T. Field. 8vo. 2s.

Those who have perused the *Brief State*, &c. and are desirous of hearing the other side, will do well to look into this *Reply*; which seems to be written by some person thoroughly acquainted with the merits of this famous controversy: the particulars of which we must not, at this time, enter into, having so lately afforded as much room to another performance on the same side of the question, as the subject is entitled to, in a general Review of Literature.

Art. 49. *The Merchant's Advocate, Part II.* 8vo. 6d. Scott, See Review, Vol. XX. p. 605.

Art. 50. *Recueil nouveau des Pieces choisies des plus celebres Auteurs Francois.* Londres, 1759. 12mo. 3s. Wilson and Durham. That is,

A new Collection of choice Pieces, from the most celebrated French Authors, &c.

The pieces are as follows: Fables d'Esop; Les Aventures de Telemoque, livre cinquieme, dix huitieme, dix-neuvieme; Les

Les Aventures de Gil Blas, liv. iv. Chap. I. liv. v. Chap. I. Le Siècle de *Louis XIV.* Chap. XVIII. and XIX; George Dandin; Le Cid; Maximes & pensées diverses; Directions pour le commerce.

The fables are in number twenty-two. Every child knows Tele-machus. The Collector has not shewn much taste in the part he has selected from Gil Blas. *Louis XIV.* should be *Louis*. The two chapters from Voltaire, comprehend the battles of Blenheim, Ramillies, and the loss of Turin. George Dandin, is one of Moliere's poorest compositions. The Cid is one of Corneille's finest tragedies. This school-book, for the use of our English-French Academies, appears to be tolerably correct, considering it was printed on this side the water.

Art. 51. *A Letter to David Garrick, Esq; on opening the Theatre. In which, with great Freedom, he is told how to behave.* 8vo. 1s. Pottinger.

Abuses Mr. Murphy, Mr. Mossop, and others. To say more of this scurrilous, indecent, and ill-written invective, would be honouring it with more notice than it deserves: and we are sorry that our plan obliges us to record the titles of such contemptible performances.

N. B. Since the publication of the above, one Ed. Purdon has acknowledged himself the writer of it, by an advertisement, in which he begs pardon of Mr. Mossop, and of the public; and promises never to offend again, in the like manner.

T H E

MONTHLY REVIEW,

For NOVEMBER, 1759.

Observations on the Changes of the Air, and the concomitant Epidemical Diseases in the Island of Barbadoes. To which is added, a Treatise on the putrid Bilious Fever, commonly called the Yellow Fever; and such other Diseases as are indigenous or endemial in the West India Islands, or in the Torrid Zone. By William Hillary, M. D. 8vo. 5s. Hitch.

IN all ages, the best Writers on the Healing Art, have been those who, laying aside every vain hypothesis, have closely attended to Nature; who, from an exact detail of circumstances, both with regard to the temperature of the Air, and the constitution of the Patient, and from accurate Observations on the Nature, Rise, Progress, and Decline of every Disease, have been able to form the most certain Prognostics, and to suggest the properest methods of Cure. From this source, Hippocrates, now styled the Father of Physic, derived his fame. Amongst the moderns, the ablest Physicians have formed themselves upon the same plan; for which, perhaps, we are not a little indebted to the example of our countryman, the great Sydenham. On this occasion it would be injustice not to mention the learned and ingenious Dr. Huxham, whose *Observationes de Aere et morbis Epidemicis*, seem to have been the model which Dr. Hillary has followed, in the Observations before us.

The book is divided into two parts. In the Introduction, the Author gives a description of the Climate, the Situation, and Soil of Barbadoes; with some general remarks on the Customs, &c. of the Inhabitants, especially those which prove beneficial or hurtful, in regard to health. Here the good Doctor takes occasion to animadvert on the prevailing force of Fashions, 'which enslave the greatest part of mankind, though often both contrary to reason and conveniency, and particularly in our dress: for, no doubt, but the loose cool easy dress of the Eastern nations, a thin loose gown or banjan, is much easier, and better fitted for us in the hot climate, than the English dress; and all who have tried both find it so: but such is the influence of fashion and custom, that I have seen many men loaded, and almost half melting, under a thick rich coat and waistcoat, daubed and loaded with gold, on a hot day, scarce able to bear them, little considering how much they injured their constitutions thereby, as well as their being troublesome.'

On the article of Exercise, he finds great fault with Dancing, as too violent for the climate; 'but most of the Ladies, adds he, are so excessively fond of it, that say what I will, they will dance on.'

In the first part, our Author has given an account of the Weather, and all its material changes, as he observed them by Fahrenheit's Mercurial Thermometer, and a common portable Barometer. He has taken notice of the quantities of Rain which fell in each month and year, and the other visible changes in it. He has given a succinct account of all the concomitant endemial and epidemical Diseases, and what material variations happened in them; together with their indications of cure, and such methods or medicines as were found to be the most effectual. 'I have remarked (says he) where in those diseases differed from the same diseases in England, when any such happened to appear, that were any thing material or remarkable, either arising from the heat, or other variations of the climate; as also such variations as I found it necessary to make, either in the method of treating those diseases, or in the medicines, when it was different from the method of treating them in England; and I have mentioned such as I found to be the most successful, in as plain, clear, and full a manner as I could.'

In mentioning the several Diseases of the different seasons, and constitutions of the air, the ingenious Doctor generally endeavours to account, by way of Note or Query, for their appearance,

appearance, or any remarkable variation in their symptoms. The following quotation will serve as a specimen of this part of the work.

‘ —During this warm dry season, inflammatory diseases were very frequent, chiefly Ophthalmies, Quincies, Peripneumonies, and Pleurisies; in all which the pulse was mostly full quick and hard, and their blood generally inflamed; and in most it was covered with a starch or buff-like inflammatory pellicle: but I must observe, that their blood in these inflammatory diseases, is very seldom so much fizy or buff-like in this warm climate, as it usually is in England, when the pain and height of the inflammation, and the other symptoms are nearly the same.

‘ *Query.* Does not this difference most probably arise from their solids here being more relaxed by the heat of the climate, than they are in England? Whence their fluids are more lax, and more readily attenuated, or dissolved, by the alkaline acrimony of the semivolatilized animal salts.

‘ These generally required larger bleeding than in most other years, unless equally hot and dry; but by bleeding pretty freely, and a liberal use of antiphlogistic medicines, with Sal. Nitre, and crude Sal. Amoniac, as hereafter mentioned, and diluting plentifully, they were generally relieved; and I found emollient fomentations, with crude Sal. Ammoniac, were of great service. —

‘ The quantity of Rain which fell in the month of August, was equal to 8.72 inches deep. The lowest the Thermometer was in the mornings, was at 79, and the highest that ever it was in the mornings was at 82. The lowest it was at noon was 83, and the highest at noon was 86; and the lowest that the Mercury fell in the Barometer in these three months was to 29.8, and the highest that it ever did arise to was 29.9.

‘ Upon the falling of thus much Rain, the face of the earth, which was much parched and burned brown before, soon became green and pleasant; as vegetation is very strong and quick here, whenever much rain falls.

‘ Upon this change of the weather from very dry to very wet, Dysenteries became very frequent and epidemical; as they do usually every year upon much rain falling at this time of the year, and seized many, both white and black people, but especially the latter, who are often but little clothed, and more exposed to the inclemency of the weather, and some of them but poorly fed. We had still some

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The second part
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Gripes, the *Dysenter*
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 our Author's exact
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of the distemper, and the best adapted to answer the intentions of cure. Were we disposed to cavil, we might, perhaps, find fault with what probably cost Dr. Hillary the greatest labour, namely a display of learning, even to affectation; we might likewise object to a certain redundancy of words, and repetitions which might have been omitted: but when a work is intended to promote useful knowledge, and executed with candor, we avoid dwelling on blemishes of this kind.

Of all the diseases to which the Europeans are liable, on their first arrival in the West-Indies, the Yellow-Fever is the most dangerous, and perhaps the most frequent. With this the Doctor begins; and after an accurate history of the appearances throughout the several stages of the disease, he comes to the curatory indications, which are,

‘ First, To moderate the too great and rapid motion of the fluids, and abate the too great heat and violence of the fever, in the two first days of the disease, as safely, and as much as we can.

‘ 2dly, To evacuate and carry out of the body, as much of that putrid bile, and those putrid humours, as expeditiously and as safely as we possibly can.

‘ And, 3dly, To put a stop to the putrescent disposition of the fluids, and prevent the gangrenes from coming on, by suitable Antiseptics.’

For the first of these he recommends bleeding once or twice, only on the first or second day, if the fever is high.

For the second intention, he advises to evacuate the putrid humours, by copious draughts of any thin diluting liquor, such as warm water; sometimes with an addition of Oxy-mel, green Tea, &c. and afterwards to compose the stomach with *Extract. Thebaic. gr. i, vel iis.* keeping the body open with a gentle purging clyster, &c.

In regard to the third indication of cure, we shall give his own words; and the rather on account of his remarks on the indiscriminate use of Blisters, which we do not hesitate to affirm, are often as injudiciously applied, and are as productive of extensive mischiefs in London as in Barbadoes. After observing, that however proper the Bark may be to put a stop to the putrescent *Diathejis* of the fluids, and prevent gangrenes from coming on, yet chusing to lay the use of it aside, on account of its constantly disagreeing with the stomach, he proceeds.

' The *Radix Serpentaria*
 ' whose extraordinary eff
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 ' it mixed with some oth
 ' with much better succ
 ' expect: for I found th
 ' only sat easily on their
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 ' kept them in an equal
 ' which is a thing of the
 ' the fever, as on that c
 ' patient, therefore shoul
 ' attending Physician; an
 ' the pulse begins to abate
 ' day, or sooner, he must
 ' tisceptic and warmer r
 ' I have found the follow
 ' to their weak stomach,
 ' and, indeed, the most

' R *Rad. Serpent. Virg*
 ' vafe clause in *Aq. Bul.*
 ' adde *Aq. Menthae Simp.*
 ' vel. *Syr. & Mecon. ʒi. L*
 ' tam acidior. *Saporem;*
 ' boris vel biboris, vel saep

' This very rarely fails
 ' machs, even when the
 ' and often when every th
 ' this, and proper nour
 ' and often, (for when i
 ' stomach too often reject
 ' of support;) and their
 ' little stronger of the wi
 ' other fevers: by this m
 ' kept up, and the fever
 ' and other bad symptom
 ' usually goes on well. I
 ' we find that the Pulse
 ' equal all over the body
 ' trary, a coldness of th
 ' creases, these medicine
 ' ther by increasing the
 ' Saffron, or by adding
 ' or some such like med
 ' the heat equally expand

fever may be kept in a moderate state, by giving the before-mentioned antiseptic Julep, or such like medicine: but not by the use of *volatile Alkaline Salts, or Spirits, as Sal. et Spir. C. C. Salis Ammoniac. Vol. Spir. Vol. Aromat. &c.* which dissolve and increase the putrescent state of the animal fluids, as is well known both by observation and experiments, not made on pieces of dead flesh, or dead stagnating animal fluids, but by giving these alkaline volatile salts and spirits to the living, which when they are taken into, and mixed with the circulating blood, do greatly attenuate and dissolve it, and with the heat of the body, do bring on a putrescent Diathesis, and a putrid Colliquation of the fluids, and consequently must be greatly prejudicial in this fever, which arises from a putrescent bilious acrimony, and wherein the fluids are already really in a dissolved putrid gangrenescent state: whereas the *Rad. Serpent. Crocus, & Elix. Virgoli*, are very powerful antiseptics, and prevent the dissolution and putrefaction of the blood; and consequently prevent or stop the Hæmorrhages also, which usually come on in this second state of the disease.

It may be expected, that the low Pulse, Coma, Delirium, and the coldness of the extreme parts, with the Tremors and convulsive spasms, &c. should induce me to think that Vesicatories are indicated, and that I should both use and advise them. I allow that they seem at the first view, to be indicated, but a farther enquiry into the cause and nature of these symptoms, and a due consideration of the dissolved colliquative state which the fluids are in, in this fever; and an examination into the effects of the alkaline salts of the Cantharides, when carried into our blood, will clearly demonstrate and sufficiently convince us of the contrary. For this Coma, low Pulse, coldness of the extreme parts, Delirium, Tremors, and the other bad symptoms attending this fever, do not proceed from a Lensor and viscosity of the circulating fluids, as in some other fevers, as the slow Nervous Fever, and some others; but from a dissolution of the red globules of the blood, and their being carried into such small vessels as do not naturally admit them, whence an *Error loci fluidorum in Cerebro*, &c. is produced, and a due secretion of the nervous and other fine fluids, or Animal Spirits in the brain, is obstructed or hindered, and a diminished Momentum of the blood, the consequence of the former, at the same time. The application of Vesicatories must increase all these, and render very bad, much worse. But in other fevers, where these symptoms arise from a Lensor, and viscosity of the fluids, which retard

and hinder their free circulation, and due secretion; Blisters being applied, the salts of the Cantharides pass into the circulating fluids, as the stranguries and increased motion of the blood demonstrate, and attenuate, and dissolve that Lentor and visciditv, and so remove the cause of those symptoms, and produce almost surprizing good effects, as we often see when they are judiciously applied in such cases. For the same reasons, the application of Vescicatorics in this fever, must dissolve the blood more, which was in a dissolved putrid state before, and render the disease, and all its symptoms, worse.

The truth of this is confirmed by observation and experience; but such is the unreasonable fondness of [for] Blisters, in this island, and some other countries also, almost in every case where pain and a fever seize, that they are too often applied even in Dysenteries, and in the beginning of inflammatory fevers, and much too often in this fever, even in the last state of it, to the great prejudice of their Patients. There are some few who practise there, who know better, but in general from the want of reading such Authors as would inform them better, they ignorantly follow the practice of their Fathers and Masters, who read very little, and themselves read less, and follow custom, which

= strictly forbidden their application in it, I must say, gives
 < me great satisfaction.'

If the anxiety, with the burning pain and tenseness of the Præcordia and sides return, either alone or accompanied with a Coma and Delirium, symptoms arising from an accumulation of putrid bilious humours, he advises to repeat two or three times such an antiseptic purge as the following, which (he says) seldom fails to remove these bad symptoms.

R *Manna Calab.* ℥i℥s vel ℥ij. *Tamarind. cond.* ℥i. *Tart. Vitriolat. gr.* x. m. *solue in Sero Lactis Vini Maderiens. per* ℥vi. *et Cola, adde Tinct. Sen.* ℥ss. m. *dividet. in tres vel quatuor partes, de quibus capiat Eger unum omni hor. donec incipiat purgare.*

By this method of treating the Bilious Fever, our Author assures us, he seldom failed, to subdue this formidable disease, in a short time.

The next disease our Author mentions, is the Dry Belly-Ach, or Dry Gripes; which, both in the symptoms and manner of cure, greatly resembles the *Morbus Colicus Dammiorum*, described by Dr. Huxham. The indications and method of cure recommended by Dr. Hillary, is, first, to abate the pain, and take off the irritation of the Nerves, from whence the convulsive spasms arise. This is effected chiefly by Opiates. Secondly, To procure a free passage through the bowels, and carry off the morbid matter that way, without increasing the irritation. Here all drastic purges are prejudicial, or whatever adds to the stimulus. A soft lenient eccoprotic, with the opiate frequently repeated, and joined with *Bals. Peru.* Anodine emollient fomentations or linaments applied to the belly, or a clyster of the same kind, are best calculated to answer this end. After the convulsive spasms of the intestines are removed, and a free passage to the feces restored, it is proper to strengthen the bowels by moderate riding, and cordial corroborating medicines. It must be observed, that this disease often terminates in a Palsy, especially of the hands. To illustrate the sudden *Mistake* of the subtle humour or cause of this disease, we are presented with the following remarkable case.

A Gentleman who ' had laboured under this painful disease some years in Maryland, which at last rendered his hands and arms paralytic; and they had continued in that useless state two years, without any pain in them all that time; he had no strength, and little motion, but a tolerable degree of numb sensation in them, and during these two years, he was pretty free from any pain in his bowels.

' He

* He came to Bath, drank the waters, and bathed in them;
 * and I suppose took proper medicines with them three or
 * four months, and returned to London without any relief.
 * The next spring he came to Bath again, and sent for me,
 * and informed me how he had proceeded the season before;
 * and then was so exceedingly uneasy at the loss of the use of
 * his hands, and his not being able to write to his family,
 * that he said he was determined to have the use of them re-
 * stored, if possible, how dangerous soever the attempt might
 * be. I told him, that if the cause or humour could be re-
 * moved from his hands, it probably would return to his
 * bowels with the same violent pain as before; or it might
 * possibly be carried to his brain, with more fatal effects:
 * he thought that was not possible, as it gave him no pain in
 * his hands; and said he was resolved that if I would not
 * try to remove it, some other person should attempt it; who,
 * he was pleased to say, probably could not give him that
 * assistance as he thought I could, if it did so; and insisted
 * so strongly on my attempting to remove it from his hands,
 * that at last I unwillingly assented to try.

* Accordingly he had his hands and arms pumped at the
 * hot-pump, and then anointed with *Liniment. Saponos.* mix-
 * ed with some chemical oils: then wrapped up in flannel, in

arms in the warm Bath-water every night, and sweating them in warm flannel after it, (without either pumping it on them, or using the linament) and taking the *Bals. Peruv.* with a corroborating bitter, in the Bath-water; which he did, and recovered the perfect use of his hands, without any return of the pain in his bowels, or elsewhere, in two or three weeks time.

In our Author's description, or treatment, of the Dysentery, we find nothing particular, or uncommon, except the exhibition of *Sal Nitre*; a practice which he justifies by observing, that in this disease, in a warm climate, as the Patient is generally carried off, not by the excess of the purging, but by the violence of the fever attending it, and an inflammation of the bowels, ending in a mortification,—it should be the Physician's greatest care to obviate these, by a proper use of Antiphlogistics, given with gentle cooling Restrictants, and suitable Anodynes to abate the irritation of the bowels. 'In this case, (says he) I have always found Nitre thus given, or mixed with a little *Elect. & Scord.* or *Bals. Locatell.* to be the best Antiphlogistic.'

What Dr. Hillary says concerning the *Rabies Canina*, or Madness from the bite of mad animals, the most terrible disease to which human nature is liable, highly deserves notice; especially as the Doctor proposes a method of treating it which, he assures us, *has hitherto been found to be always successful.* His method is, first, To bleed, if the Patient be plethoric; then to give a gentle vomit; and, on going to bed, a bolus of Musk and Cinnabar, with some warm diluting liquor, to promote sweating. Next morning he orders his Patient to be plunged in sea-water or a cold bath; to be rubbed dry, and to be put into bed, taking a Musk bolus as before; drinking after it a pint of the infusion of Wild Valerian, or *Cort. Sassafræ*, with plenty of warm white-wine whey, to promote sweating: and this to be repeated three or four nights successively.

The practice of giving Musk and Cinnabar in this malady, we first learnt from the Chinese, who prescribe them with Arrack, and repeat them every three hours, till the Patient falls into a profuse sweat, which, according to them, infallibly carries off the infection. To illustrate the efficacy of the above method, our Author presents us with the following, among several other, observations.

'A Gentlewoman's two sons, her house-keeper, and seven Negroes, were all bitten by a mad dog, in one morning.'

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and strengthen the tone of the stomach and intestines. His description of those loathsome distempers, from which we, in Europe, are happily exempted, the *Eliphantiasis*, and the *Leprosæ Arabum*, is extremely accurate; and the methods laid down for preventing as well as curing, merit general notice, as well as the particular attention of those who are immediately concerned in the cure of the sick in our West-Indian islands; where, as Dr. Hillary informs us, the infection has been communicated from the Negroes to the White People; and gains ground daily. In China, a country famous for the wisdom of its regulations, Lepers are always confined to certain villages or districts; are maintained at the public expence; and are prohibited, under the severest penalties, from having any intercourse with the healthy.

The Doctor's method of treating the Yaws, differs very little from that proposed in the Medical Essays of Edinburgh, and seems rational and judicious.

It would exceed our limits to give an abstract of the History and Cure of each of these Distempers; we therefore refer our Readers to the book itself; from which, we make no doubt, every man who has a taste for medical knowledge, will receive entertainment; but those particularly who practise Physic in the warmer climates, will find their advantage in the acquisition of a treatise abounding with useful and practical knowledge.

An Enquiry into the present State of Polite Learning in Europe.
12mo. 2s. 6d. sewed. Doddsley.

IT hath been shrewdly observed, by a facetious Author, that in his own private opinion, he thought it requisite for every Writer to know something himself before he sits down to communicate knowledge to others. He conceived also, very whimsically, that a Writer will, in all probability, succeed better on a subject he understands, than on one which he knows little or nothing about. Obvious as the truth of these opinions may appear to many, it does not seem to have occurred to the sprightly Author of the performance before us; he would otherwise, surely, have set about some other task: unless, indeed, by calling his work an *Enquiry*, he modestly intended to insinuate his real ignorance of his subject; and thought such intimation

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 as a country Wake.

Again, after having represented the case of Spain, Denmark, and Sweden, he says, 'Thus we see in what a low state polite Learning is in the countries I have mentioned. Tho' the sketch I have drawn be general, yet it was, for the most part, taken upon the spot, nor are the assertions hazarded at random.'

Would not one be apt to think, that a Writer who talks thus confidently, should know something of the matter, from actual observation and experience? And yet nothing appears to us more true, than that our Author's principal information is taken from books, (and those erroneous ones too) and that he is totally ignorant of the real State of Learning, nay, even of the names of the learned Men *now* celebrated, in the countries he pretends to be so familiarly acquainted with. For instance, he tells us, that 'the History of polite Learning in Denmark, may be comprized in the life of one single man; that it rose and fell with the late famous Baron Holberg.' It is yet almost impossible, we think, that any Pretender to Letters should be ignorant how much both Science and Literature have been indebted, in Denmark, to the present Sovereign of that kingdom. Is it still a secret among the learned and polite, that a Mallet, and a Cramer, reside at Copenhagen? That the works of the former are in universal esteem; and that the Danish Spectator, of the latter, is in much higher reputation than ever was that of Holberg?

His censure of the Germans has been the standing reproach of almost two centuries; and, tho' it might have passed well enough when the Encomiasts of Lewis XIV. made it a matter of solemn disputation, 'whether or not a German could be a Wit,' it conveys a very false representation of the present State of Literature there. Had our Author ever been entertained by the spirited and ingenious writings of a Gellert, or a Gleym, or the nervous, and sensible performances of a Lichtwern, and, at the same time, known that their works are universally read, admired, and imitated, he could not have stigmatized the present Literati of Germany, as Dunces.

His reflections on the learned University of Gottingen, and that which he casts on its royal Founder, are, to the lowest degree, illiberal. 'The Elector of Hanover,' says he, 'established it at an expence of no less than an hundred thousand pounds. The fourth part of which sum, had it been given to reward genius in some neighbouring countries,

‘ tries, would have rendered the Donor immortal, and added
 ‘ to the real interests of society.’

A Sovereign can no where distribute his munificence with greater propriety than among his own subjects: and it may be queried, whether a like sum, distributed even among the Literati in England, and in the manner our Author would have it, would redound more to the honour of the Donor? And as to what concerns the real interests of society, he may affect to ridicule physiological researches as he pleases, under the ludicrous notions, of pickling monsters, and dissecting live puppies, but, we will venture to say, the labours of a Haller bid fairer to promote the real interests of society, than those of a thousand such geniuses as those which our Author would, probably, wish to see rewarded.

The foregoing unjust, and illiberal sarcasm is immediately aggravated by a lavish encomium on another literary society, and its founder; to which also, our Author is evidently a stranger, except from reading and hearsay. The praise or censure, however, of a man, who affects to treat with contempt all physical and mathematical science, will, on this head, perhaps, be little regarded.

The real merit of a beneficence of this kind depends, in a great degree, on the motives of the Founder; and a Prince,

‘ learned to think in tract, servilely to follow the leader of
 ‘ their sect, and only to adopt such opinions as their univer-
 ‘ sities, or the inquisition, is pleased to allow. By this means
 ‘ they are behind the rest of Europe, in several modern im-
 ‘ provements.’ And with respect to Taste, and the Polite
 Arts, the Genius of Nature, he says, seems to have entirely
 left the country with Metastasio. Now, it is well known,
 there are, at present, a great number of ingenious men in
 Italy, who apply themselves, to philosophical enquiries; and
 that, instead of being so far behind the rest of Europe, as
 our Author talks of, the rest of Europe have, on the con-
 trary, been obliged to them, not only for the confirmation,
 but for the earliest notice, of many new and interesting dis-
 coveries. In the *Belles Lettres* also, the several members of
 the academy of Cortona are, perhaps, inferior to those of
 no other in Europe: indeed, the Italians, in general, have
 not so little taste for the writings of Maffei, or Metastasio, as
 he pretends; neither are these the only excellent Poets of
 Italy. Algarotti, Frugoni, and Battinelli, are an honour
 to their country, and their works are justly in high esteem.

As to the Dutch, he does not know that they have any
 national character, in this respect: and gives us up Gaubius
 and Musschenbroeck, as their present literary Champions. It
 were no detraction, however, from the merit of either of
 these Gentlemen to assert, that Holland abounds with men
 of equal genius and learning. Within these very few years
 the Dutch have boasted a Van Effen, a Van Haaren, a Fey-
 tama, a Struyk, with many others: and we can truly affirm,
 that Science and Literature are growing every day more ge-
 neral and more extensive among them; as the publication of
 the *Vaderland's History*, the establishment of a Literary So-
 ciety at Haarlem, and other instances, may abundantly
 justify.

But, supposing the decay of Science and Polite Learning
 to be as certain as our Author would insinuate, and that he
 has given a just representation of the State of Literature in
 Europe—let us attend to the cause. To what is it owing?
 Why, according to this Writer, it is chiefly owing to Cri-
 tics, Commentators, and Literary Journalists! Those very
 measures which have been taken to correct and refine the
 productions of genius, have, it seems, contributed only to
 its decay: for we are told, Genius is decayed too, as well
 as Literature. ‘ Rules,’ says he, ‘ render the Reader more
 ‘ difficult to be pleased, and abridge the Author's power of
 ‘ pleasing.’ Very true: and very proper it is, that in one

sense it should be so : otherwise the Reader might often admire a bad piece, and an Author have the power of pleasing when he deserves to be hissed. But, to suppose the power of carrying any art to perfection, to be diminished by a strict observance of the rules of that art, is an absurdity.

Our Author rails at Criticism, as some wrong-headed Writers do at Religion; arguing, from its abuse, against the use of it. *Write what you think, regardless of the Critics*, is his advice; and, in some cases, it may, perhaps, be advisable: but to write whatever comes uppermost, regardless of Criticism too, is, certainly, the ready way to fall into contempt. Every Writer should be, and if he excels, he necessarily will be, a good Critic; and altho' this may frequently happen, without his consulting either Longinus or Aristotle, it does not thence follow, that he sets the Rules of Criticism at defiance.

Will it be objected, that Shakespear was an excellent Writer, but no Critic*? the latter part of the objection we deny. Wherever Shakespear has shewn excellence in writing, he has, in the very same instance, shewn himself as eminent a Critic also; unless those who know how to write well, are supposed to have less critical judgment than those, who only know what is well written. Mr. Pope, however, seems to be of a different opinion.

What should we say to the presumption of the Connoisseur, who should deny an excellent Painter of Landscapes, to be a critical Judge of such pieces, because he might be a stranger to the geometrical rules of Perspective? On the other hand, however, who could be so absurd as to suppose the knowledge of those rules destructive to the Painter's abilities; or the pursuit of them detrimental to his labours?

How absurdly then does our Author condemn Criticism as pernicious to Taste! but, tho' he is himself a proof, that pretended Critics have sometimes so little of it, that they know not what it is; it will yet be ever generally allowed, that true Taste is inseparable from just Criticism: a good Critic being as necessarily a Man of Taste, as an excellent Writer a good Critic.

May we now ask farther, why contempt of Criticism is particularly recommended to *Gentlemen Writers*? Those rules which are founded in Nature, and on examples from the best Writers, ought surely to be submitted to by the worst. But, perhaps, our Author thought, if such Gentlemen were confined to rules, they would not be able to write at all. Perhaps so; and perhaps, so much the better. This ill agrees, however, with his advice to the Poets, whom he would have strictly confined to rhyme; a restraint, whether needful or not, at least as great as most others: yet, according to this Writer, such 'a restriction on the thought of a good Poet, often lifts and increases the vehemence of every sentiment; for fancy, like a fountain, plays highest by diminishing the aperture.' If we should strictly enquire into the meaning, or propriety, of this passage, we should, perhaps, *lift the vehemence* of our Author's anger; we shall, therefore, leave the Reader to make the best of it.

The decline of Literature in France, we are told, has been, in a great degree, prevented by the countenance given to its professors among the fair sex. 'A man of fashion at Paris,' says he, 'however contemptible we may think him here, must be acquainted with the reigning modes of Philosophy as well as of Dress, to be able to entertain his mistress agreeably. The charming Pedants must be pursued at once through all the labyrinths of the Newtonian system, and the mazy Metaphysics of Locke.'

We shall not take upon us to determine, whether our Author is right or wrong here; but oppose to what he has said, a passage from a French Author, who is of a very different opinion. Speaking of the progress, and once flourishing state of learning in that country, he says, "*Les choses parent*

“ prendre le meilleur train
 “ celle avoit fixé sa deme
 “ les femmes voulurent au
 “ Bientôt on abandonna le
 “ singulier, le solide pour
 “ les fallies, et le bon sen
 “ lité s'empara de tous,” &

Thus does the ingenious
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As to our own country,
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 ‘ has done more injury to al
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 was the Poet mistaken when

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 I drink deep, or taste not

And what an excellent exc
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 indeed, inconsistent enough;
 the indigent man of letters as
 other, of detestation.

‘ Wit,’ says he, ‘ is cert
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But notwithstanding all th
 of the work, that ‘ the Auth

• Foreign Books, in our R

* take a purse, no more deserves success, than he who presents a pistol.*

It requires a good deal of art and temper for a man to write consistently against the dictates of his own heart. Thus, notwithstanding our Author talks so familiarly of us, the great, and affects to be thought to stand in the rank of Patrons, we cannot help thinking, that in more places than one he has betrayed, in himself, the man he so severely condemns for drawing his quill to take a purse. We are even so firmly convinced of this, that we dare put the question home to his conscience, whether he never experienced the unhappy situation he so feelingly describes, in that of a Literary Understrapper? His remarking him as coming down from his garret, to rummage the Bookseller's shop, for materials to work upon, and the knowledge he displays of his minutest labours, give great reason to suspect he may himself have had concerns in the *bad trade* of book-making. *Fronti nulla fides*. We have heard of many a Writer, who, * patronized only by his * Bookseller,* has, nevertheless, affected the Gentleman in print, and talked full as cavalierly as our Author himself. We have even known one hardy enough, publicly to stigmatize men of the first rank in literature, for their immoralities*, while conscious himself of labouring under the infamy of having, by the vilest and meanest actions, forfeited all pretensions to honour and honesty.

If such men as these, boasting a liberal education, and pretending to genius, practise, at the same time, those arts which bring the Sharper to the cart's tail or the pillory; need our Author wonder, that * learning partakes the contempt of its * professors.* If characters of this stamp are to be found among the learned, need any one be surprized that the Great prefer the society of Fiddlers, Gamesters, and Buffoons?

We are sorry to observe further, on this occasion, that it has been more frequently found, that the Patrons of Literature and the Polite Arts have been disgusted at the dissolute manners of their professors, than that those arts have really wanted patronage. Nor is it at all strange, if men of the best sense and taste sometimes refuse to countenance the greatest efforts of genius, when they cannot do it without appearing to protect bad men, and promoting the interests of those who would repay their benevolence by insolence and ingratitude.

* Even our Author seems to have wandered from his subject in calumny, when, speaking of the Marquis d'Argens, he tells us * He attempts to add the character of a Philosopher to the vices * a Debauchee.*

A Dissertation on the Use of the Negative Sign in Algebra, containing the Demonstration of the Rules usually given concerning it; and showing how Quadratic and Cubic Equations may be explained, without the Consideration of Negative Roots. To which is added, as an Appendix, Mr. Machin's Quadrature of the Circle. By Francis Maſſieres, M. A. Fellow of Clare-Hall, Cambridge. 4to. 14s. in Boards. Tho. Payne.

THE professed design of this Author is, to remove the difficulties that have arisen in some of the less abstruse parts of Algebra, from the too extensive use of the Negative Sign; and to explain them, without considering that Sign in any other light than as the mark of Subtraction of a less quantity from a greater. He informs the Reader farther, in his Preface, that the first part of this work, contains the Demonstrations of the several operations of Addition, Subtraction, Multiplication, and Division, applied to Compound Quantities; that the second contains the doctrine of Quadratic and Cubic Equations; towards the understanding of which, he says, no previous knowledge of any part of the Mathematics is absolutely necessary; excepting only that of the common operations of Arithmetic, with the Reasons and

* that 5 times 5 is equal to 25, without any regard to the
 * Signs, or it must be meer nonsense and unintelligible Jar-
 * gon.

This is all the Author says concerning the Negative Sign: but how does this agree with the title, which promises a Dissertation on the Use of the Negative Sign; and how does it remove the difficulties that have arisen from its too extensive application? One would expect from the title, and the preface, that the greatest part of this work consisted chiefly of the explanation of this sign. Does then the restraining the use of the Negative Sign to one particular case only, explain its use in all others? and does his Dissertation consist in no more, than in a bare assertion, without the least proof, and contrary to all mathematical reasoning? If this is his opinion, we must beg leave to differ from him.

As Mr. Maseres is not the only Author who has, through a mistaken notion, started many strange difficulties concerning this sign, and as some have even gone so far as to use it without the least objection, and afterwards raised difficulties which, without any scruple, they have left their Readers to solve as they could; the Reader will not be displeased at the following explanation, wherein will be shewn the absolute necessity of using the sign $+$ and $-$, in the application; and that the idea of this sign, in all cases whatsoever, is as clear and distinct as any we have of any other symbols or signs which are used in Algebra.

That the Negative Sign before a single quantity is often very useful, appears amongst many examples, in Logarithms; for since the Logarithm of Unity is 0, those of all numbers above Unity are positive, and those of all numbers less than Unity are negative: Thus the Logarithms of any proper Fractions as $\frac{1}{2}$, $\frac{1}{3}$, &c. are negative: and will any one then dispute the usefulness of this sign? And that they are indispensibly necessary, will likewise appear by the following example, from amongst a multitude that might be given. In the Division of a Circle, the Equation which solves the Problem, contains twice as many Roots as there are to be divisions; and these Roots express the Sines and Co-sines answering to the points of division: all the Sines which fall above the Diameter drawn thro' the beginning of the divisions, are positive, and all those which fall under or below that Diameter are negative: all the Co-sines which fall between the beginning of the divisions and the center are positive, and all those that fall beyond the center negative. Now, as it would be impossible to know where the points of division fall, with-

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Now, as we have shewn, that $+a$, and $-a$, convey as clear an idea to the mind as a without any sign; the one $+a$, as an increment, and the other $-a$, as a decrement; or in the vulgar language, the one to be added, and the other to be subtracted, in all future operations of addition and subtraction; it remains to shew, that the application of these increments and decrements requires no other meaning or signification than those marked in their definitions.

Since we have proved, that $+a$, or $-a$, convey the same idea as the quantity a ; their doubles, triples, quadruples convey the same idea as the double, triple, quadruple, &c. of a ; that is, $+3a$, $+4a$, $+5a$, are the same as to quantity as $3a$, $4a$, $5a$: again, $-3a$, $-5a$, $-8a$, the same as $3a$, $5a$, $8a$, it follows, that single quantities, with the same sign $+$ or $-$ prefixed to it, may be added together: thus, $+2a$, $+3a$, $+4a$, gives $+2a$, $+3a$, $+4a$, or $+9a$: the same as $2a$, $3a$, $4a$: again, that $-a$, $-4a$, $-9a$, when added together, give $-a$, $-4a$, $-9a$, or $-14a$, the same as a , $4a$, $9a$; with this only difference, that as the sign of decrement is prefixed to them, or that of subtraction, the same sign must be prefixed to the sum; since the rule of Addition is no more than collecting the several parts of the same quantity together, without changing its quality or meaning.

Now, because to add $+a$ and $-b$ together, we write $+a - b$, according to the rule of Addition given by all Authors, without any other clear or precise meaning of the value of these quantities, than that they must be of the same kind, it remains to shew, that whether a is greater, equal to, or less than b , this addition is rightly performed; contrary to the opinion of our Author, who will allow but the first case.

1. When a is greater than b , the most strenuous objectors to the Negative Sign, allow this operation to be right. 2. When a is equal to b , then $a - b = 0$. This cannot be denied, since in common Arithmetic a number may be taken from an equal one, and the remainder is then $= 0$. 3. But when a is less than b , the difference $a - b$ becomes negative, or a decrement. For in the case when a is greater than b , the difference becomes positive, or an increment; so, of consequence, when a is less than b , the difference must be negative, or a decrement; that is, it must be contrary to the former, and is as real as to quantity; that they cannot both be the same is clear and evident to common sense. It must be observed, that the less is always subtracted from the great-

er, independent of the signs; and the sign of the greatest is always prefixed to the difference. It is therefore ridiculous to exclaim against this operation, or to say, that to subtract a less quantity from a greater, is absurd; the defect lies in a wrong conception, and not in this operation, which implies nothing but what is consistent with the strictest rules of reasoning.

Since then a less quantity may always be, or conceived to be, taken from a greater, the absurdity complained of does not lie in this operation; or if there is any, it must be in the sign given to the difference or remainder: and when a is greater than b , the difference, $a - b$, whatever it may be, is positive, or affected with the sign $+$, to distinguish it from the difference when a is less than b ; which, for the same reason, is affected with the sign $-$, to distinguish it from the former: this distinction is all that is meant, and to be understood in this operation. It has been proved above, beyond contradiction, that the conception of a single quantity affected with the negative sign, is as clear as that of a single quantity affected with the positive sign: and, consequently, whether the difference $a - b$, be positive or negative, the conception which we have of it, is equally clear and determined.

As Subtraction is contrary to Addition, whatever has been proved in the one, is equally true in the other: and since Multiplication is no more than a compendious way of Addition, whatever has been proved in the one, must hold good in the other: again, Division being a contrary operation to Multiplication, or a compendious way of Subtraction, the demonstration of any particular case in the one, must likewise be true in the other.

We might conclude the subject here, were it not that some might object, against that rule in Multiplication of giving a positive sign to the product of two negative quantities; that is, $-a$ multiplied by $-c$, producing $+ac$; or $+a$ by $-c$, giving $-ac$. For these expressions have been cavilled at by some, altho' they admitted the same thing in Addition, without any scruple.

First then, to multiply any quantity $+a$, by any whole number n ; or, which is the same, to take the quantity $+a$ as often as there are units in the number n , the product will be $+na$; which is not denied by any one that we know of. Secondly, to multiply $+a$ by $-n$, or which, according to the definition of the Negative Sign, means, to take $+a$ negatively

ely as many times as there are units in n , that is, to add $-a, -a, &c.$ as many times as there are units in number n : the sum is therefore $-na$. Since Multiplication by a positive number implies a repeated addition: but Multiplication by a negative, implies a repeated subtraction.

Thirdly, To multiply a negative quantity, as $-a$, by a number n ; we are to repeat $-a$ as often as there are units in n ; and the product must therefore be $-na$, since the repeating a quantity ever so much cannot change its sign.

Fourthly, To multiply a negative quantity $-a$, by a negative number $-n$; the negative number implying subtraction, $-a$ must be repeated negatively as often as there are units in n ; and, consequently, the product must be $+na$. These operations require no other interpretation or meaning, than what merely arises from the bare addition and subtraction of such quantities, as has been shewn above. But for farther explanation, we shall add another proof of the third & fourth case.

Since $+a - a = 0$, by definition; if, therefore, we are to multiply $+a - a$ by any positive number n , the product must also be equal to 0: since one of the factors $a - a$ is 0: now since a multiplied by n , gives na , the product of $-a$ by n , must be $-na$, because the sum of these products must be 0; that is, $+na - na = 0$. Therefore $-a$ multiplied by n , gives $-na$, or $+$ by $-$, gives $-$.

Again, to multiply $+a - a$, by a negative number $-n$; we have proved, in the second case, that the product of $-a$ by $-n$, is $+na$, the product of $+a$ by $-n$, must be $-na$; since one factor $a - a$ is 0, the product $-na + na$ must also be 0. Consequently $-a$ multiplied by $-n$, gives $+na$, or $-$ multiplied by $-$ gives $+$. We have supposed the number n to be a whole one, for clearness sake, but since the rule of multiplication extends to all kind of numbers, this proof likewise extends to all kind of numbers.

These are all the cases that can happen in the multiplication of single quantities: for it must be observed, that one factor must always be a number, and that no quantity can be multiplied by itself, nor by any other, such as weight by weight, money by money, or lines, surfaces, and solids, by one another, as many Writers have absurdly supposed.

We shall now proceed with our Author, who, in the second article, gives the Rules of Addition and Subtraction of Compound Quantities, in a very distinct manner. In the sixth

sixth article of two quantities together, their product in the ninth annexed in the tenth which classifies with *previous Principles* work, than barely is shewn in connection the Rule of Proportion. He seems, titles, for connection of two Lines for unity in the applied together, is tic or Algebra, is observed above.

For since Multiplication, how many times? This arithmetical operation that Algebra is not own principles, is

After this the Division of Compounds, in the same manner, to the effect that his misleading geometrical proceed from any he treats of.

In the third chapters, of variable avoid owning, the quantity subtracted it is taken; connect avoid this contradiction) when the considered: a volume chapter contains of infinitely small he says, most is founded. But infinitely small quantities must make them we are sorry to

that the merit of his work chiefly consists in an attempt to treat the science of Algebra with the same perspicuity, and accuracy of reasoning, that have been thought necessary in books of Geometry. This might have been the case, as far as we can judge of the Author's abilities, from the rest of his work, had not his great desire of restraining the use of the Negative Sign, misled him from the most simple path, into the most abstruse reasoning; for he treats of the Square and Cube Roots, with all the elegance and clearness that the subject will admit of: but the scheme of rejecting Negative Roots, makes him spin out the subject much farther than was necessary; especially the Cube Roots, which take up no less than two hundred and fifty pages. Whether any Reader will undertake to peruse this part of the work, and afterwards think his time not mis-spent, is a query difficult to solve.

We have received the following Paper from the ingenious and industrious Mr. Cadwalladar Colden, dated New-York, August 6th, 1759; with whose Intentions we now comply, in transmitting its contents to the view of our Readers.

THE *Principles of Action in Matter* were published † in 1751, and the Author having thoughts of publishing a new edition, in which some mistakes in the astronomical part of the first edition are corrected, and the principles farther extended, and applied to other general parts of Natural Philosophy, he deems it previously necessary to remove some objections, which have been made by persons for whose judgment he has the greatest regard.

It is, in general, thought to be contradictory to what Sir Isaac Newton has demonstrated. This, the Author thinks, arises from a mistake, and want of attention. Sir Isaac demonstrates the motion of the Planets from three principles. 1. From their velocity in their orbits, every where reciprocal to the squares of their distances from the sun. 2. From their gravitation to the sun, every where, likewise, reciprocal to the squares of their distances from the sun. And 3. From that force by which a Planet would fly off in a Tangent to the Curve which it describes, supposing that the force, by which its velocity is reciprocal to the squares of the distances, and its gravitation, cease to act. The motion of a Planet in

† Vid. Review, vol. VII. page 459.

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ternate motion is produced: and he thinks thereby the reason of the Planets motion in its orbit may be more easily conceived, than by the method which Sir Isaac Newton has taken.

The attempt to explain the cause of Gravitation, gave another strong prejudice against *the Principles of Action*, to those who thought that the mutual attraction of bodies is by an innate power in Matter. It is hoped that this objection is now entirely removed by Sir Isaac Newton's letters to Dr. Bentley*, which have been published since the *the Principles of Action*. In one of these letters Sir Isaac writes as follows. "That Gravity should be innate, inherent, and essential to Matter, so that one body may act on another at a distance, through a *Vacuum*, without the mediation of any thing else, by and through which their action and force may be conveyed, is to me so great an absurdity, that I believe no man, who has in philosophical matters a competent faculty of thinking, can fall into it. Gravity must be caused by an agent acting constantly, according to certain laws; but whether this agent be material or immaterial, I have left to the consideration of my Readers." After this an attempt to shew what this agent is, may be well excused. The Author of *the Principles of Action* thinks, that it is a different being from inert Matter, and different from intelligent Beings. He has likewise attempted to discover the laws of its action.

After an attentive reflection, it will be clearly seen, that the motion of a Planet in its orbit cannot be from a projectile motion alone, impressed in the beginning, and Gravitation: and in time it will appear, that this supposition is no less absurd, than the innate mutual attraction of Bodies. Before any Body can move by its *vis Inertiae* in the tangent to a curve, it must first be supposed to move in that curve. There must be some agent continually acting, to give motion to a Planet, and to continue that motion. The Author of *the Principles of Action* thinks that LIGHT is the moving power, which communicates motion originally to all bodies. The density of Light, and consequently its force, are at the several distances from the sun reciprocal to the squares of the distances, precisely as the velocity of the Planets is at their several distances. This alone gives a strong presumption, that Light is the agent which gives motion to the Planets: and when likewise numerous phenomena may be observed, at all times, and in all places, which shew that bodies receive motion ori-

* Vid. Review, vol. XIV. page 590.

ginally from Light, little doubt can remain, that Light is the moving power.

The power of Light in giving motion to the Planets is so very obvious, that it must long before now have been generally allowed, were it not for one objection, which seems to be of great force. It is this, the motion of the rays of Light is in directions from the center of the sun, and the force of gravitation is in directions to the sun's center; in such case it cannot be conceived, that by any actions in these opposite directions, any direction of motion can be given, but to or from the sun. For example, if two balls, moving in opposite directions, impel a third ball at rest between them, in the same instant, and the two balls move with equal force, the third ball receives no motion; but if the force of one of them be greater than that of the other, the third ball moves in the direction of that of greater force.

This is allowed to be true; but there is no similitude between the impulse of the two balls and the actions of Light and Gravitation, and therefore no conclusion can be justly drawn from one to the other. The motion of the two balls is, by motion somehow communicated to them, and continued by the resisting power in the bodies of the balls. This motion can be given only in one direction, and be continued in the same direction; and the impulse cannot be conceived without resistance in all the three balls; but the action of the primitive powers is in all directions. Every body at rest resists equally in all directions. Light is emitted from every point of a luminous body, and in all directions from every point, where no resisting body interposes. When the motion of the rays is stopped, by their incidence on some resisting body, they are reflected from every point of the solid parts of that body, and in all directions from every point: for every part of a luminous body, and every part of an illuminated body may be seen by an eye placed in any direction from the luminous or illuminated body. The reflection of rays is not by any power or force in the resisting body: for it can only resist or stop, it cannot give motion in any direction. The reflection of Light is therefore by the power of moving essential to it. Again, the rays from every point of luminous or illuminated bodies, intersect, and are intersected, in every part, by rays from every other point, and by rays from every other thing, which pass in the space where they move, without any of them being stopped, or turned from their rectilinear motion. From hence it follows, that the rays of Light are mutually penetrable, or have no resistance. Many other phenomena

phenomena of Light confirm this. It is evident, therefore, that Light does not give motion by impulse, as one body in motion moves another.

It is a fundamental Theorem in Sir Isaac Newton's Theory, that if a body be impelled by two different powers, in the direction of the sides of a Parallelogram, the body will move in the Diagonal. Let us consider the reason of this Theorem. Can it be any other than that every power or cause will produce its effect in whatever manner or direction it can? In the case of two powers acting in the direction of the sides of a Parallelogram, they cannot both produce their effect, in any other direction than that of the Diagonal; and do it in that direction.

It is a general rule or maxim, confirmed by all observation, that each of the primitive powers exerts its force in all directions; and that when its action in any direction is obstructed, by the action of some opposite or negative power, it exerts its force in any other direction, in which no opposition, or the least, is made. This may be illustrated by numerous instances, of which one at present is thought to be sufficient. The force of gunpowder seems evidently to arise by the instantaneous emission of Light, from every part of the gunpowder. If it be fired in the open air, it exerts its force in all directions; but if it be confined, as in a gun barrel, it exerts its whole force in the direction of the bore of the gun, whichever way the gun be directed.

By discovering that the velocity of the earth in its orbit arises from the Light of the sun, an error, which Sir Isaac Newton has fallen into, is discovered. Who is that man who never errs? From the effects of Gravitation, Sir Isaac concluded, that the axis of the earth must have a nutation, and that thereby the obliquity of the Ecliptic must be less at the winter Solstice, than at the summer; but, by considering the opposite effects of the emission of Light from the sun, the Author of *the Principles of Action* affirmed, that the obliquity of the Ecliptic must be greater at the winter than at the summer Solstice. Since a copy for a second edition was sent to London, he has been informed, that this is confirmed by a long series of observations at Paris. He has likewise been bold enough to assert another fact, as a test of the truth and of the use of his theory, in contradiction to the opinion hitherto of all Astronomers; tho' he had it not in his power to confirm the same by observation. Astronomers have hitherto taken it for granted, without proof, that the earth's rotation on its axis is at all times equal; but he asserts, that it

must be accelerated as the earth approaches its Perihelion. This, if it be true, affects practical Astronomy in every part, as thereby a new Equation to find Equal Time becomes necessary, and is a material point in ascertaining the Longitude. The truth of this new assertion may be discovered by fixing a telescope in the Meridian, so as to observe daily the transit of a fixed star, by a good clock. But, as the motion of a pendulum is altered by heat and cold, the clock ought to be placed in some deep pit, where the heat remains always nearly the same. The position of the moon also is to be carefully regarded, in making the observations: for the motion of a pendulum clock is likewise changed by the difference of Gravitation to the earth, from the different positions of the moon, as appears by the theory of the tides. For this reason the observations would become more certainly decisive, if two or three telescopes be fixed so as to observe the transits of as many stars, which pass at some hours distance from each other, and the nearer they are to the Zenith the better.

In order fully to comprehend the force of the preceding arguments, it is to be observed, that we have no idea or conception of the primitive powers, or of their manner of acting; we have only ideas of the effects produced by them. We have no idea of the resisting power in matter, or of its manner of acting, other than the effect of it, in resisting any

"That Light, if nothing hinders, gives motion to bodies, in the direction of its rays; but if it cannot in this direction, it gives motion in any other direction the nearest to it, where it meets with least resistance."

A Treatise on the three different Digestions, and Discharges of the Human Body; and the Diseases of their principal Organs.
By Edward Barry, M. D. F. R. S. Professor of Physic in the University of Dublin, and Physician-General to his Majesty's Army in Ireland. 8vo. 6s. Millar.

THIS excellent medical performance bears all the marks of the Author's ability and experience in his profession. It was the result, as the preface informs us, of his frequent reflection on the Diseases of the Lungs, and the Nature of Nutrition; on which he had published a treatise above thirty years past, which his present maturer judgment modestly represents to him as an imperfect and too early performance. We find then his further consideration of Pulmonary Consumptions has led him into a profound and retrospective investigation of that defective state of all those Digestions and Discharges of the body, which may, more or less, dispose to that, and to such other chronical diseases, as are the particular subjects of the present treatise.

As it would be extremely difficult to make a useful abstract of a work, into which the Author has crowded, as we may say, great medical knowledge and literature, in a manner more close and apposite, than ostentatious; and as the entire treatise [which, he justly observes, it was more difficult to contract into the limits he had prescribed it, than it would have been to have enlarged it] deserves the strict consideration of every young Regular and may usefully entertain even those more advanced, especially on the Diseases of the Lungs; we shall therefore chiefly attempt to give a general view of the order and connection of some of his chapters, with their different sections; inserting a few of many such passages as appear to us *new*, and more properly *Dr. Barry's own sentiments and suggestions*, which will at the same time exhibit his manner of reasoning, and of writing.

The first chapter treats of the First Digestion; as it was necessary to give some notion of its compleat and salutary state, in order to a better conception of its morbid or defective one. This salutary state of Digestion is very clearly dis-

played here, to any who have attentively surveyed the stomach, and its situation amidst the contiguous and adjacent *Viscera*. But as this Gentleman, with all his liberal regard to reputable medical Writers, is actuated by a greater deference to Fact and Reason than to Authorities; after observing the calculations of Pitcairn, (on Borelli's Principles) of the force of the stomach, which he justly calls wild computations; and making a practical distinction between the *absolute force* which a Muscle can exert, and that *real force* which it usually does, he rationally adds, page 18, speaking of the stomach: 'For its powers are much weaker than they
' are generally supposed to be, and not capable of dissolving
' the *solid* parts of animal or vegetable bodies; but only of
' attenuating, and expressing the *fluid* parts. This is confirmed by repeated and obvious experiments; for *Currants*,
' *Grapes*, or any other *Fruit*, or *Seed*, swallowed whole, and
' entire, remain so in the excrement.

' Hence the reason plainly appears, why the stomach is not
' dissolved by its own action; of which it must certainly have
' been in great danger, if it contained an *active ferment*, or
' could excite such a powerful *attrition*, as might be capable
' of dissolving, or grinding the solid parts of such food, as are
' often received into it, and which have as strong a cohesion
' as the stomach itself.'

In mentioning the Peristaltic Motion of the Intestines, as a considerable instrument in a further elaboration of the first Digestion, he thus ingeniously suggests the analogy between this motion and that of the Heart; and the true, or most probable, Reason we have met with, why the Lacteals have never as yet been injected.

' Is not this muscular action alternately relaxed, and contracted, somewhat analogous to that of the Heart? and is not the power of Absorption alone, insufficient to receive and propel the Chyle through the Lacteals, whose motion acquires no immediate influence from that of the Heart? On which account, this defect is not only supplied in their origin, but through their whole course, by a various and exquisite muscular motion.

' Hence appears the reason, why the Lacteals could never by any art be injected in dead bodies? Their *oblique* situation, and minuteness, requiring this peculiar motion, to overcome their resistance.—Van Helmont, therefore, might with more justice, have placed his *Archæus* there, than in

* the Pylorus, which he considered as a careful Centinel,
 * that denied a passage to any thing injurious to life.'

Having represented the extraordinary proportion of Nerves sent to the Stomach and Intestines, which are more large and numerous than seem necessary for their muscular motion; and after noting, especially, their uncommon proportion and distribution throughout the Mesentery, he makes the following curious suggestion.

* It is therefore more than probable, that the Chyle in its
 * passage through the Mesentery, is impregnated with a great
 * quantity of *Animal Spirits*.'

Finally, under this article of the first Digestion, Dr. Barry suggests the reason, why persons of the strongest constitution are most apt to be costive; supposing, in such, 'the finer part of the *Fæces* to be admitted into the absorbent Veins of the great Intestines, which, he imagines, like so many volatile Spirits, raised by distillation from putrescent animal bodies, greatly to contribute to animate the whole machine.'—This absorption of part of the *Fæces* into the blood seems, at first sight, to give us some notion of the mass becoming more impure and feculent from it; upon which opinion we find clysters often directed in the beginning of acute diseases, to cleanse and empty the intestinal canal: and, indeed, our Author himself supposes, page 105, 'the retention of the
 * Excretions, all of which,' he observes, 'are of the putrescent kind, to be a powerful and frequent cause of putrefaction in animal fluids.' And here by the way we may query, whether the disagreeable odour of the Perspiration in some vigorous persons, especially after much labour or exercise; and even the Fætor of the breath in others, (whose Lungs are sound) may not, in part, result from a vaporous discharge of such feculent particles from the circulation, into which they were absorbed in a grosser consistence? Be this however as it may, the admission of it will not invalidate our Author's inference on this point; as those feculent particles may be innoxious, and even useful, in a healthy state, which would aggravate a disease, and particularly a putrid one. For as the stimulation from the contents of the blood, in its natural crasis, has been considered by excellent Physiologists, as one cause of its circulation through the Heart; an unusual defect of its stimulating principles would very probably conduce to its feebler motion, and the disorders resulting from such defect. On a cause very similar to this Dr. Barry establishes the reason, p. 33, 34, 'why persons of a low *nervous* constitution,
 * are generally so much depressed by the lightest *Purgatives*:'

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and changing their oil, their cement, which both acid and alkaline medicines, as Spirit of Nitre and of Salt, and Lime-water, are qualified to effect. The second section on this topic,—Of the Defects of the Second Discharge—is chiefly employed in relating a remarkable and fatal suppression of urine, which fell under Dr. Barry's immediate cognizance and treatment; and the third section—Of a Diabetes—distinguishes it into the four different causes from which it may flow, suggesting remedies suitable to each.

The fourth chapter—Of the Nature of Aliments, animal, and vegetable—is truly rational and ingenious. He premises in it, 'that, from the preceding accounts of the first and second Digestions, and of the Excretions peculiar to them, it is evident, that the Preservation of Health in different constitutions, and the Cure of many Diseases, will principally depend upon a Regimen of Diet suited to them;' as he concludes it by observing, very justly, 'that if this material part in the Art of Healing is neglected, the most powerful medicines will be often ineffectual.' Our learned Professor here encounters Dr. Cheyne's almost fundamental principle—"That a Vegetable Diet is the most proper Regimen for Valetudinarians, and the most effectual means of removing their complaints,"—which principle our Author, not improbably, imagines, 'Dr. Cheyne to have laid down, from finding such a diet agree with himself, and his own case'—but which inference of that Physician's was erroneous, if his constitution was naturally robust, as our Author supposes, and we have always conceived, it was, from several anecdotes of his extraordinary appetite, size, &c. Indeed, it should seem as if Dr. Cheyne attended here, solely or principally, to their more easy reduction in the stomach, (the first Digestion) from the slighter cohesion of their fibres: but Dr. Barry, not resting here, considers the greater difficulty of assimilating the Chyle, from such acefcent food, into a proper human Serum by the second Digestion, in Valetudinarians; as he denies any manifest acidity in the Blood, or any of the animal humours; but rather a disposition in them to an alcalescence; whence the strongest Digestions will be most equal to a sufficient and salutary assimilation of such vegetable juices. Our Author, however, excepts Milk in this case, as neither entirely vegetable nor animal; and which, he thinks, already so far prepared, as to be easily assimilated into Serum; and to retain so much of an acefcent nature, as is sufficient to prevent that disposition, which all animal fluids have, to putrefaction. Neither is our Author's dissent from

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swallowed more water, (to allay his burning heat, as he called it) the consequence was a very great hoarseness, and a languor even to his death, which ensued within a month or two. — Neither is it improbable, that the cooling antiseptics may have been as erroneously, tho' not so often, applied in a tendency to putrefaction from a languid circulation: such mistakes being not unlikely to result from general principles and experiments, considerably founded in truth; but not sufficiently explained and distinguished, to suggest only the safe and salutary practice in different cases. This, however, Dr. Barry seems to have effected in the present important point; [which we could not decline remarking and recommending] the natural strength of his mind not suffering him to acquiesce in remote and possible causes, when he could discern mechanical and striking ones.

Having asserted, in the course of this chapter, that a diet on the flesh of such animals as subsist on the flesh of others, will be more apt to give a putrid disposition to the fluids, than a diet on those who are nourished by vegetable food, he gives the following curious example of it.

‘ This way of reasoning was confirmed by an experiment made on a soldier, who was hired to live entirely for some days on wild fowl, with water only for drink: he received in the beginning his reward, and diet, with great cheerfulness; but this was soon succeeded by a Nausea, Thirst, and a disposition to a putrid Dysentery, which was with some difficulty prevented from making a further progress, by the Physician who tried the experiment.’

As the Doctor immediately infers from hence, ‘ That Sea-salt, in a sufficient quantity, is a useful corrector of an animal diet,’ it should seem as if the soldier was prohibited from using it with his wild-fowl; which is not mentioned, and may be a typographical omission. He proceeds, however, to affirm Sea-salt, in that respect, to be an Antiscorbutic, and exposes the vulgar error of its causing the Sea-scurvy, (tho' he thinks a muriatic acrimony may arise from its excess) insisting, ‘ that the continuance of fresh animal food, with their putrid water and bread, and without acids or vegetables, would sooner increase the putrid state of the blood, than sound and well-salted meat in the same circumstances.’ In confirmation of which he gives the following case and instance, from his own knowledge.

‘ I knew an eminent Lawyer, who, by the advice of Dr. Woodward, abstained for some years entirely from Salt, drank
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age will advance in proportion to the increase of their superior resistance; when, as our ingenious Author observes, the man may be said to grow back again. And having added, that when a person dies of the increased rigidity and succumbing contraction of the Heart, he may more properly be said to cease to live, than to die, the Doctor deduces the following curious calculation of the different extent of Life, in different human circulations and habits of living.

Hence it is evident, that a human body must gradually be destroyed, by the same causes which support it; that the more quick the motion of the blood is, the sooner old age will advance; and that (*cæteris paribus*) the number of years, to which all men may attain, will be in a reciprocal Ratio to the Velocity of their Pulses. Thus allowing 70, or f years for the common age of man, and 60, or b Pulses in a minute, for the common Measure of Pulses in a temperate Person; and putting c for the number of minutes in a year, then $c, b, f, = 2209032000$, the number of Pulses in his whole life: but if another, by intemperance, forces his Blood into such a motion, as may give 75, or z Pulses in a minute, then $\frac{cbf}{cz} = \frac{bf}{z} 56$, the number of years, in which such a one will run out the same number of Pulses, which, by the former computation, would last to Three-score Years and Ten; by which means he will finish his limited number of Pulses, or Years, fourteen Years sooner than otherwise; and universally $z : b :: f : \frac{bf}{z}$.

After many other ingenious and practical deductions on this subject, he gives us no incompetent idea of that apposition in which Nutrition consists, as follows.

The only difference between the Solids, and the nourishing parts of the Fluids, is, that the former are more at rest, and have a stronger cohesion; the latter are more easily separated, and in perpetual motion; for if a thousand small globules be supposed to move in a proper vehicle, through a canal composed of the same materials, though they are then to be considered as a Fluid; yet if one of them should be pressed into a small vacant pore of the canal, it stops there, and becomes solid, or a part of it; and by being at first prominent, sustains in that point, the whole force of the circulating Fluid, which was before sustained by several points of that canal, (as is evident from the doctrine of Hy-

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the experiment by injecting the Carotid Artery, on which they founded the discovery, effectually refuted it, by filling many small Vessels conveying a sensible fluid, and freely interspersed through every collection of Nerves; whose Cavities, he rationally supposes, 'a thousand times less than that of the injected Vessels.' Neither is it strange, that a fluid much too fine to become an object of human sight, should be conveyed through cavities too minute for human inspection. In some other place, our Author, cautious, perhaps, of supposing a Fourth Digestion, says, 'the animal Spirits may be justly considered as the most *perfect Operation* of the Third.' He imagines also, 'that having served the purposes of Sensation and Motion, they may be absorbed by the Lymphatics, circulating with, and animating the reflux Blood, after it has been depauperated, as it were, by different secretions; and thinks it probable, that they may even supply materials for the more easy preparation and recollection of fresh Spirits.'—Doubtless these reasonings on these impalpable and evanescent subjects, will appear very abstruse to many; tho' their essence is clearly inferable from the most constant effects, as it also is, that they seem the immediate Instruments of the Mind: whence such difficulties refer us at last to the evident yet inexplicable union of the Soul with the Body, of whom our Author observes, that 'tho' in their *distinct Natures* they are very *different*, their *connection* is such, that they are *mutually* affected, and give and receive impressions from each other. But this, he reverently concludes, 'is not to be explained from mechanic or any other principles; and only known by the great Author of Life and Motion.' Neither will a very extraordinary Ossification, or even Lapidescence, of the Brain in a living Animal, destroy the notion of their existence and secretion, since such substances being porous, may be pervaded, (especially in a vital state) tho' in a different mode or degree, perhaps, from that thro' more yielding Ducts: to say little of what interior undiscoverable diversity there may possibly be in the capital residences of the brutal, and of the rational Soul.

The sixth chapter treats of Perspiration, and the Diseases of the Third Digestion and Discharge: wherein, after noting the analogy between a defective Discharge of Urine, resulting from a defect of the Second Digestion, and a defect of Perspiration arising from an imperfection of the Third, he observes, that all the internal cavities of the body are supplied with perspiring Arteries, as well as the surface; the exhalation of which perspirable fluid through them, he supposes to be received into their correspondent absorbent Veins, with
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For notwithstanding the perfectest tenuity we can imagine in the finest animal vapour, yet, as it must, in some measure, partake of the materials of the mass which supplies it, it is not inconceivable, that in their circulation for forty or fifty years, through the minutest cavities in the body, some of these may be furred, as it were, from its least attenuated parts, even when they had been secreted in their usual tenuity. But be our distinction here as it may, this section itself contains so many just ones, and such salutary regulations in different circumstances and modes of this disease, that it should be perused by every sensible Arthritic, to whom it will be generally intelligible. It seems impossible to abstract it without injuring it, nevertheless, after we have hinted his ingenuous 'acknowledgement of the difficulty, or rather impossibility, of curing a *radicated* Gout, and the imprudence of confiding in any boasted Specifics; which, tho' accidentally beneficial in some cases, must be more frequently prejudicial,' we shall present our Readers with the conclusion of it.

'It is evident, that whatever contributes to improve the Digestions, and regulate the Discharges, and particularly insensible Perspiration, will give the safest, though a slow relief to gouty constitutions; that where the Digestions are entirely impaired, and the Strength is reduced by frequent returns of the Gout, a *Milk Diet*, prudently directed, may prolong Life, and make it more easy; that a *mixed Diet* of that kind, and of animal Food, may be useful in other cases; that a merely vegetable Diet, which is with the greatest difficulty assimilated into healthy animal fluids, is therefore most improper, and dangerous in gouty Constitutions; and that whenever gouty materials are formed in the finest Vessels of the arterial, and nervous system, a *regular Paroxysm* will more effectually *depurate* them, than any other *discharge*; and that in *habitual* gouty Constitutions, this painful, though *salutary* irritation, becomes likewise, in some measure, necessary, to throw off other beginning disorders, which arise from too *languid* a Motion in the *Fluids*.'

Though an Atrophy seems to depend, in general, on the Discharges being greater than the Supplies, [which connects it with the title of this work] yet our Author seems to have been led into a consideration of it, chiefly from the imperfect and undistinguishing manner in which most of the antients, and some moderns, have treated of it. Hence he describes the different species of it, as they may arise from more
peculiar

peculiar Faults in the charges, beginning with this, as well as of the others, their appearances, and Remedies for them. I have prudently sparing of to close our account of the only one he has given in Cookery, as it has certainly is very cheaply prepared. He calls it Beef-Broth, and is directed as follows

“ Cut a pound of the
 “ to very thin slices, and
 “ fire, with a sufficient
 “ take off the rising Scum
 “ ing, which is to be continued
 “ it is cold, decant a portion
 “ looks like a light infusion
 “ grateful flavour, and
 “ Broths; a tea-cup of
 “ great advantage, and
 “ able to Broth made from

The remainder of the than a third of the whole tions, which are employed in Lungs, and their Dissections in the Lungs of them. This must be followed by a long Digestion and Improvement of the monary Consumptions, important and frequent diseases received from an attendance we judged it might be useful to expatiate considerably on the entertainment of the excellence of this notwithstanding a very frequent likelihood to happen, when attention to things may subject to disease, or rather familiar with the Particles of the tences where we should be attentive, as the negation of terms. For instance, it



'mixed kind, *neither* entirely vegetable or animal.' See also p. 98, 141, 148. Another unusual Idiom occurs still more frequently, by making *which* or *who* the relative to *such*. See p. 164, 325, 366, 402, &c. &c.; the Particle *as* being, in our apprehension, the relative to *such* in strict English; [in which, indeed, we differ from some other languages] and *who* or *which* being the general Relative to *these*, *those*, &c. persons or things; though *who* seems rather appropriated to persons, and *which* to inanimate subjects. The word *topic* occurs twice at least as an Adjective—'A topic Inflammation'—p. 189, 363, where, perhaps, *topical* might be preferred to distinguish it from the Substantive. But of such minute and inconsequential eicapes (which may be merely local too) in a Writer, and on a subject, of importance, we can give our own sense in that of the Epigrammatist—*Nos hæc novimus esse nihil*—We have, in reality, specified them chiefly for the learned Author's reconsideration, on a second edition of his valuable work, which will abundantly recommend itself to the eminent and ingenious of the Faculty: and we have been the more encouraged to this freedom, by the following just reflection of a celebrated modern;

Fear not the anger of the wise to raise;
Those best can bear *Advice*, who merit praise.

The Tragedies of Sophocles, from the Greek. By Thomas Francklin, M. A. Fellow of Trinity College, and Greek Professor in the University of Cambridge. 4to. 2 vols. 11. 1s. R. Francklin.

THE present age has produced some translations from the Greek Classics, which have enriched our language, and done honour to their Authors. In this number the work before us may be allowed to stand, as it will enable the English Reader to form a just idea of the tragic poetry of the ancients. The language is easy and natural, and suited to the sentiments, which, for the most part, are plain and simple: tho', in those passages where the description is more pathetic, the style is proportionably heightened and animated. The translation is remarkably close and concise, yet sufficiently free to give it the air of an original: and, as far as we can judge from the passages we have compared, the sense of the Author is given with great fidelity and exactness. In a word, the English Poet seems to have, in some measure, preserved that elegance and simplicity, for which the Grecian is so deservedly admired.

REV. Nov. 1759.

F f

N

As a specimen of
with an extract from
measure, judge for th
undertaking of this

For the sake of th
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having formed a def
army, in revenge fo
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amongst them, he re
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standing what he had
rage. In this situati
trymen and fellow-fo
Tecmessa, who had
After some speeches
indignation of Ajax
he proceeds to lamen
ing terms.

And hope! O
A willing guest
Or from the G
The pow'rful d
To death devo
Or where remai
In this sad phre
And the whole

Alas! how d
Which Ajax ne

Ye well-know
Ye caves and fo
Years heap'd or
Have ye detain
Amongst the liv
The hapless Aj
Nor shall thy n
To Greece ben
Troy never saw
A braver, noble
Tho' now disho

CHORUS.

I would not have thee thus lament thy woes,
And yet I know not how to chide thee for it,
So hard thy lot.

AJAX.

Who would have thought my name
Wou'd e'er so well have suited my condition * !
O ! I have reason to lament, indeed,
For sure there is not such a wretch as Ajax !
Long since at Troy my valiant father fought,
And to his native land, with glory crown'd,
Bore back the meed of his distinguish'd virtues :
Nor less renown'd for gallant deeds was once
His hapless son, tho' now he perish thus
Inglorious : yet Achilles, well I know,
Were he alive, and to bestow his arms
On him who best deserv'd the prize, to me
And me alone wou'd judge the great reward :
But little deem'd th' Atreidæ worth like mine,
And therefore gave them to that vile impostor,
Author of ev'ry evil work, Ulysses.
Had not my mind been wrought on by some
Power superior, and my eyes averted from them,
They had not liv'd to give another sentence ;
But Jove's great daughter, the invincible,
The dreadful Pallas †, turn'd my arm aside,
Just rais'd against them, and inspir'd me thus
With horrid rage to dip my murth'rous hand
In blood of guiltless cattle : they meantime
Smile at the danger escap'd, and triumph o'er me.
But when the Gods oppose us, valour bends
To cowardize, and strength to weakness yields :
What then can Ajax ? hateful to the Gods,
By Troy detested, and by Greece forsaken ?
Shall I go leave the Atreidæ here alone
To fight their cause, and seek my native land ?
But how shall I appear before my father ?
How will he bear to see his Ajax thus

* To know the meaning of this passage, (says our Author in a Note) the Reader should understand Greek : it being nothing more than a poor Pun on the name of Ajax, which in the original begins with *ai*, an exclamation like our Oh ! expressive of pain and sorrow. It is, to say the truth, not very worthy of Sophocles, and much of a piece with Shakespear's

— This is Rome, indeed,
And room enough.

JU. CÆSAR.

† The delusion, by which Ajax was prevented from accomplishing his design, is ascribed in the beginning of the play to Minerva.

Spoil'd of his ha
 With glory fits;
 What if I rush d
 And with my fire
 Do something no
 But that wou'd p
 Shall it be done?
 To shew my faith
 The name of son
 When life but te
 'Tis poor in man
 For what can day
 But put on with
 Of little worth is
 On fruitless hope
 To live with hon
 Ye have my thou

That

Ajax: but quit,
 And yield thee t

My dearest Ajax
 Which cruel For
 Of noblest race
 Tecmessa was, a
 Happy and free,
 For so the Gods
 Decreed: but fi
 Thou know'st I
 Watch'd o'er th
 Here I entreat t
 That binds us,
 And bitter scorn
 When they surro
 For O! when
 The Greeks wi
 Tecmessa then,
 The bread of fl
 Insulting loud fl
 Of Ajax, once
 How is she fall?

* This speech (says
 by the Critics, as one
 This scene, as well as t
 is manifestly imitated fr
 Homer. The copy is

To servitude and woe ! Such vile upbraidings
Oft shall I hear, on thee and on thy race,
Casting foul shame : O ! then relent, my Ajax ;
Think on thy father in the vale of years,
Think on thy aged mother, who with vows
Incessant prays the Gods to send thee back
Safe to thy native land : pity thy son,
Without a father in his tender youth
To form his mind, left to the unfriendly hands
Of those who love him not : alas ! what woes
Wilt thou bequeath to me and to thy child !
I have no hope, no stay but thee alone.
Thy hand destroy'd my country, and my mother ;
Death snatch'd my father to the realms below ;
Depriv'd of thee what country will receive me,
Or where shall I subsist ? Thou art my all.
My only safe-guard : do not, do not leave me !
Nought so becomes a man as gratitude
For good received, and noble deeds are still
The offspring of benevolence, whilst he
With whom remembrance dies of blessings past
Is vile and worthless.

To this speech of Tecmessa, Ajax makes no reply ; but
desires to see his son : and, upon his being brought to him
by a servant, makes the following speech.

A J A X.

Bring him this way : for if he be the son
Of Ajax, the fresh blood that hangs about me
Will not affright him ; he must learn like me
In earliest years the savage laws of war,
And be inur'd to scenes of death and slaughter :
May'st thou, my boy, be happier than thy father !
In all things else it will be no disgrace
To copy me : I envy thee, my child,
For that thou see'st not thy own wretchedness ;
The happiness of life is not to know.
Thy ignorance will keep thee free from pain,
Till time shall teach thee what it is to grieve
And to rejoice ; then must thou shew thy foes
From whom thou art descended : may the breath
Of Life mean time nourish thy tender frame,
That thou may'st prove a comfort to thy mother !
I know there's not a Grecian that will dare
Insult thee, when thy father is no more ;
For I shall leave thee to the best of Guardians,
The faithful Teucer, who far from thee now,
Sent forth by Greece, repels th' invading foe.
Of you, my friends, companions of the war,
The only boon I ask, is, that ye urge
This last request to Teucer, say I begg'd

That grajt to Tel
My aged parents,
To be the joy of
Till death shall end
Let not my arms be
Ulyſſes, e'er be ma
For rival Chiefs:

The ſev'nfold, vaſt
Whoſe name thou
Take hence the chil
Let there be wailing
To brood o'er ſorrow
Shut to the door.
No wiſe Phyſician
With incantation,

We ſhall conclude the
Chorus at the cloſe of t

C

O happieſt, bleſt al
Fair Salamis, end
On thee whiſt God
My country, O
A long, long
Thus doom'd
While circling year
New terrors ſt
Still is my hea
Leſt I ſhou'd viſit ſo

A N

The woes of Ajax
The braveſt Lea
Untimely viſited by
And in the deſp
There was a t
He gain'd the
Tho' now his weep
Th' ungratefu
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His gallant deeds a

* The cuſtom of buryi
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STROPHE II.

Weigh'd down with years, when thou in hoary age,
 Unhappy mother, shalt these tidings hear
 Of thy dear Ajax, and his cruel rage,
 How wilt thou weep and wail with grief sincere!
 Not like the plaintive nightingale,
 That warbles sweet her tender tale,
 But with loud shrieks of horrible despair;
 With sharpest anguish sore oppress'd,
 Then shalt thou beat thy aged breast,
 And in deep sorrow rend thy wild dishevel'd hair.

ANTISTROPHE II.

'Tis better far to die than, hopeless still
 Of cure, to languish under sore disease;
 When mortals suffer such distinguish'd ill,
 The silent tomb is liberty and ease.
 Ajax, the pride of all our host,
 His ancient fame, and glory lost,
 Sinks down at last, o'erwhelm'd with foul disgrace:
 How will his hapless father bear
 His son's distressful fate to hear,
 Ev'n such as never fell on Æacus his race!

An Account of the Expedition to the West-Indies, against Martinico, Guadelupe, and other the Leeward Islands; subject to the French King, 1759. By Richard Gardiner, Esq; Captain of Marines on board his Majesty's Ship Rippon, on the Expedition. 4to. 2s. 6d. Stuart.

THE tumult of War has been generally thought most unfavourable to the Progress of Literature. Late experience, however, evinces the contrary. During the war in which we are at present engaged, the Pen has more than kept pace with the Sword: and every single expedition has produced a number of Publications. Several military Gentlemen, after having sheathed their swords, which they wielded for the honour and service of their country, have brandished their pens for the public information and entertainment. But among the various candidates who have courted reputation in this two-fold capacity of Warrior and Writer, the martial Author of the account now before us, claims pre-eminence in point of erudition. This very sprightly and learned piece is so profusely embellished with classical decorations, that it is very difficult to discover the ground of the

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‘ As the ships approached, the island rose gradually out of the sea, with a delightful verdure, presenting a most inviting prospect of the country all around, which looked like a garden; the plantations were amazingly beautiful, interspersed at little distances from each other, and adorned with fruits of various colours; some were spread out in fine open lawns, in others the waving canes bowed gently to the wind, from hanging mountains, while the continual motion of the sugar-mills, dispersed in every part, and working, as it were, in concert, enlivened the engaging scene, and made it infinitely striking to eyes long accustomed to the unentertaining range of sky and water only.’

The greater Hippias. A Dialogue of Plato concerning the Beautiful. 4to. 4 s. Sandby.

WE have the pleasure to observe, that this learned Translator of Plato's works pursues his undertaking with unremitting diligence; and acquits himself with his usual judgment and accuracy. Concerning his former versions, of which the last was that of the *Io*, we have given our sentiments in the foregoing Reviews*: and with respect to the translation now before us, we recommend it as more interesting and entertaining than either of the preceding ones.

The *subject* of the dialogue is opened by the following question, proposed by *Socrates* to *Hippias*, “What is *The Beautiful?*”—The *design* of it is, by degrees, to unfold the nature of true beauty; and to conduct our minds to the view of that *being* who is *beauty itself*; and from whose *original ideas*, every particular beauty is copied.

To this end, Plato establishes four grand characteristic marks of the truly beautiful; such as the universality, supremacy, sameness, and immutability of it. These marks are pointed out in a negative way of reasoning, by shewing, for instance, the beautiful not to be corporeal beauty, whether simple, or set off with ornaments; nor to be the assemblage of all those outward advantages which are vulgarly supposed to constitute a happy life, and seem to many above all things beautiful and good, the highest objects of love and desire; such as riches, health, honour, long life, and a surviving offspring.

In the farther disquisition of this supreme beauty, the philosopher states three other characteristics of it, as—truth or reality; the essence of the truly beautiful being independant

* See vol. XX. p. 284, 582.

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appearances of things.
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 Being or Beings; no
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From considering a
 Plato, to be necessar
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* By this the Platonist
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and wildness, and by that law governing the universe and every part of it.—UNIVERSAL REASON—giving bound and measure to all things; assigning them a certain nature, and enduing them with certain properties; and being thus the foundation of all their *reality*, the cause of all their *power* and *virtue*, and the origin of all their *good*.—UNIVERSAL MIND—communicating with a *sense* or taste of order and proportion, of harmony and beauty, intellectual delight and happiness, branching out into *many minds*, and making them *partakers* of its own pure unity, and all-comprehensive universality; yet still remaining in itself intire and complete, pure and simple. Through this process, Plato leads us on to the *Knowledge of the DEITY*, a point which he has always principally in view, because, according to his doctrine, true virtue depends on it.

Thus we have endeavoured to give a succinct abstract of the argument of this dialogue, which, we apprehend, will be more satisfactory to our Readers, than extracts from the dialogue itself; as it is in general too prolix and syllogistical, to be agreeable to the modern taste. It might moreover disgust persons of extreme delicacy, as the philosopher sometimes indulges himself in vulgar conceits, and makes use of very low images and illustrations.

We nevertheless recommend it to the perusal of the attentive and judicious, who will find great subtlety and strength of reasoning in Plato's manner of expressing himself. And though the dialectic art seems to be out of fashion, as being tedious and abounding with repetitions, yet without a proper knowledge of it no one can argue with closeness and precision, or be able to manage a dispute to advantage. To the modern inattention in this respect, we owe the many rambling productions which, being incoherent and unconnected, can never answer the purpose of conviction, though, for the same reasons, they render refutation a difficult labour.

A Dissertation on the Scrofula or King's Evil; in which the Causes and Nature of this Disease are attempted to be demonstrated; and from which the Prognosis, together with the most natural and rational Method of Cure, is endeavoured to be deduced. By William Scott, M. D. 8vo. 1s. 6d. Cooper.

THIS gentleman having acquainted us in his preface, that the account given by the antients, of this disease, is very superficial and imperfect; that those of more modern date (that

he is sorry to say it) are
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 Notes, which compo
 and importance.

As Dr. Scott has engaged in his Preface, 'that if this Treatise is well received, he still proposes, some time or other, to make it a more finished work,' we would propose, in order to its better future reception, on his further experience of the Disease — 1. That his next edition be more modest, and less condemnatory of whatever ancients and moderns may be liberally cited to contribute to it. 2. That in praising his medical masters in the university [the abilities of many of them intitling them to considerable respect] he study more temperance and delicacy; since a certain chastity of praise is necessary to make it relished by persons who have taste as well as merit:—*Ne rubiant pingui donati munere*—to say little of a Writer's confining his applause too illiberally, too locally, which may be sometimes thought a defect in his own taste and address. 3. That he would contract a more intimate acquaintance with the purity of his mother-tongue, supposing that to be English, than appears in the present edition; especially as he quotes much Latin, and some Greek, in it—*Extera cur quarrit, sua qui vernacula nescit*.—For instance, 'I remember myself of seeing a man, p. 9, 29. Nor do not use sufficient exercise, p. 14. Is neither of a due colour or [nor] consistence, p. 26. This matter is nothing else than pieces of fat, p. 30. Deobstruating [deobstruent] medicine, p. 41. I would [should] imagine, p. 43.'

These, with several other expressions that might be referred to, are not English idioms; neither are we certain that all of them are Scotch. Indeed, our Author says, 'he hopes his Readers will overlook some small faults,' such as these, perhaps; to which indulgence in others we have no objection; but *et* not overlooking them may prevent his repeating them: and we hope Dr. Scott will reflect, that a just admonition may be more friendly than an ill-sounded compliment. For the rest, we acknowledge his pamphlet may deserve the perusal of some Practitioners, while it promises industry and reflection in his own practice.

Death, a Poetical Essay. By Beilby Porteus, M. A. Fellow of Christ's College, Cambridge. 4to. 1s. Whiston.

ABOUT twenty years ago, one Mr. Seaton bequeathed a certain estate to the university of Cambridge, the rent of which was to be annually given to that Master of Arts, who should write the best English poem on certain sub-

* Vid. an Extract from Mr. Seaton's Will, Rev. vol. IV. p. 508.

jects specified in the
Chancellor, the Ma
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This is the poem of
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The poet begins, w
of Death, attended b
ministers. He then p

- Ill-fated man, f
- Of mis'ry wait,

In consequence of this
tice of the Almighty;

- Fall from fair M
- The insidious tho
- But what was ge
- The Man of Du
- Forth from his l
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- No fear of Deat
- Save one comma

The Author poetically
obedience of the first
and sends Adam forth
in the benevolent promi

- Chear'd with the
- From whence he
- As to a punishme
- So merciful is He
- The solace of his
- Of many a live-l
- Against disease an
- Was yet a distant
- Of Age, his sole
- Not then, as sine
- Flock'd to his rea
- Scarce in the con
- One solitary ghos
- To his unpeopled

He now describes the l
present unhappy situatio
the manifold shapes afflu
visits to the present w

first introduced murder: Ambition saw, and soon improved the deed.

- ‘ One murder made a Villain,
 ‘ Millions a Hero — Princes were privileg’d
 ‘ To kill, and numbers sanctified the crime.’

He then introduces Luxury, as a still greater enemy to mankind.

- ‘ In th’ embattled plain
 ‘ Tho’ Death exults, and claps his raven wings,
 ‘ Yet reigns he not ev’n there so absolute,
 ‘ So merciless, as in yon frantic scenes
 ‘ Of midnight revel and tumultuous mirth.’

The poet addresses himself to the self-murderer thus:

- ‘ Think, O think,
 ‘ And e’er thou plunge into the vast abyss,
 ‘ Pause on the verge awhile, look down and see
 ‘ Thy future mansion. — Why that start of horror?
 ‘ From thy slack hand why drops th’ uplifted steel?
 ‘ Didst thou not think such vengeance must await
 ‘ The wretch, that with his crimes all fresh about him
 ‘ Rushes irreverent, unprepar’d, uncall’d,
 ‘ Into his Maker’s presence, throwing back,
 ‘ With insolent disdain, his choicest gift?’

To these succeed the immediate visitations of Heaven, such as Deluge, Tempest, Pestilence, and Earthquakes.

- ‘ In no common form
 ‘ Death then appears, but starting into size
 ‘ Enormous, measures with gigantic stride
 ‘ Th’ astonish’d Earth, and from his looks throws round
 ‘ Unutterable horror and dismay.’ —

Our poet concludes his Essay, with a pathetic prayer to the Almighty, of which the following lines are a part.

- ‘ When my soul starting from the dark unknown
 ‘ Casts back a wishful look, and fondly clings
 ‘ To her frail prop, unwilling to be wrench’d
 ‘ From this fair scene, from all her custom’d joys,
 ‘ And all the lovely relatives of life,
 ‘ Then shed thy comforts o’er me; then put on
 ‘ The gentlest of thy looks. — Let no dark crimes
 ‘ In all their hideous forms then starting up,
 ‘ Plant themselves round my couch in grim array,
 ‘ And stab my bleeding heart with two-edg’d tortures,
 ‘ Sense of past guilt, and dread of future woe.
 ‘ Far be the ghastly crew! And in their stead,
 ‘ Let chearful Memory from her purest cells
 ‘ Lead forth a goodly train of virtues fair
 ‘ Cherish’d in earliest youth, now paying back

‘ With

- With tenfold
- And pouring
- Of conical

We thank the Author
received in the perusal
doubt but the judicious
above the degree of a

*The Prussian: an Heroic
Gordon, a Volunteer
the King of Prussia
walds, Sept. 7, 17:
Letter, wrote with
the German Language
to his Most Sacred
1s. 6d. Burd.*

THE title of the
porary Princes
curiosity to a very extent
with expectation, which
title page! The follow

To Major

• SIR,

- I Have read your
- for the many gen
- Towards the expence
- Secretary to pay yo
- you will accept of,
- a mark of my bene

This is not a very
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After his invocatio
of poetry, he calls hi
this beautiful line:

There was a c

Speaking of *Hungaria*, he says,

- ‘ The hostile queen revives a bleeding war,
- ‘ And arms her claim with covert dark intrigue.’

He then informs us, that the Almighty sent Sagacity,

- ‘ Clad like a Genius ’——

Certainly, the Author writes like a Genius. However, the genius Sagacity informs the king of his danger; and his Majesty assembling his generals, asks their opinion of dreams; for he is not certain, whether it is a dream, or a vision. The generals, like wise men, suppose him to be wrong in his head: they

- ‘ ey’d each other, as inclined to doubt
- ‘ Of the king’s reason.’——

The generals make notable speeches upon the occasion, and the king prepares for war. Schwerin, fortunately intercepts a *Post*, and brings him to his majesty, who reads his dispatches:

- ‘ Then thus bespoke sage Schwerin:—“ Fast in hold
- “ Detain the bearer, till he back transmit
- “ In his own hand a rescript, but await
- “ Our farther will, and leave us now alone.”

The king says his prayers, and then delivers to the general,

- ‘ a *rescript*, apdy fram’d,
- ‘ And suited to deceive Vienna’s court;
- ‘ Which being copy’d by the Post, and sent, &c.’

The hero now marches his troops,

- ‘ Since treaties deem’d like *negatory* air,
- ‘ Were puff’d away by stern Tereia’s rage.’

His first exploit is to *invest* Saxony; so that Saxony must be a town, and not an electorate, as our ignorant geographers have made it. What it is to be upon the spot! Thus then having invested Saxony, he blocks up Pirna:

- ‘ The trumpet sounds *citation*.—— Pirna deaf,
- ‘ Hears not the dread remonstrance —— thrice she hears——

Now, does Pirna hear, or does she not hear? The triple assertion, should influence us to believe that she really did hear; and yet, if poor Pirna was deaf, how could she possibly hear the *citation*? But to proceed:

- ‘ At length, the flag of proud defiance drops,
- ‘ Thy gates, O Pirna, now receive a king.
- ‘ A conqueror incens’d —— tho’ mild in wrath;

434 *Considerations concerning the Residence of the Clergy.*

- * Large contribution pays for lives indulg'd,
- * The high assessment, and the sword is sheath'd :

So it appears, that the king pays the assessment, and not the inhabitants. Probably, he paid it to the parish officers of the place.—Next we are presented with the battle fought near Prague, May 6, 1759, in which M. Schwerin was killed.

- ‘ But hark! the charge
- * Sounds dreadful, never to be heard again
- * By numbers formidable, tho' they shine
- * With polished muskets, in the fierce attack.’

What in the name of wonder did the *poet*, the heroic poet, mean? We make no doubt but he had a meaning, though we are so unhappy as not to perceive it. Our readers, we hope, will excuse us if we pursue this sublime writer no farther, as it is impossible to give a just idea of his poem, without transcribing the greatest part of it. We cannot, however, suffer the fine picture of his hero, at the last battle, to pass unnoticed :

- * Upon the precipice of danger, see
- * The king in person, while his blazing sword
- * Hangs o'er the verge of death, and rules the fight ;
- * Beneath him, in the dark abyss, appear
- * Carnage, belinear'd with gore, and red-fac'd rout :
- * Pursuit upon the back of panting flight
- * Hark! terrible, and gashes him with wounds.’——

which were made to enforce the general residence of the clergy under certain penalties, are *thereby*, exempted only from the penalties of the acts; but, that they are in no manner released from the obligation to reside, unless they obtain also, a dispensation from the ordinary for that purpose.' In opposition to this, it is asserted in the considerations, now before us, that the persons excepted in these statutes are, by such exception, most clearly and effectually discharged from the obligation to reside; without any intervention of the ordinary, or any kind of exemption whatsoever, except that only, which is conveyed to them by the acts themselves. In the times preceding the reformation, the clergy and people of the popish church of England, were in a state of abject slavery and bondage, through the usurpations and tyranny of the Pope; rigid impositions were enjoined by the decrees of councils, and the Pope's decretal letters. But these, even in the gloomiest seasons of anti-christian darkness, were never received in England, upon their own authority; such parts of them only, as were submitted to by general consent, and afterwards confirmed by usage, acquired the force of laws, merely in consequence of such usage and consent: it is also observed, that whatever jurisdiction the bishops exercised, in respect of dispensing with residence, the main question to be considered by us at present, is, whether it remained the same after these statutes were made, or whether, on the contrary it was superseded by them.

Our Author proceeds distinctly to explain the provisions made by these statutes, and then takes notice, that in a dispute of this kind, the words of the statutes themselves, ought to be the sole rule of judgment. But these are intirely silent, with respect to the ordinary. They neither confirm, nor abrogate, his power; and therefore, the whole which can be collected from them upon this head, must be deduced in the way of inference. He goes on to recite, and set aside, the several pleas which the bishop hath alleged in support of his hypothesis (which indeed appear rather to be specious and artful, then pertinent and solid) and remarks, that in one case, his Lordship, perhaps through inattention, hath changed the language of the statute; he then attempts to shew, from a view of the thing itself, as it stands independent of objections — that a real and effectual privilege and liberty of non-residence is conveyed to all the persons excepted in the statutes, and such a liberty as the ordinary has not any power to controul.

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But if the acts of councils and of popes, were so loose and precarious a rule of discipline, it is certain that the legatine decrees or constitutions, had still less authority or force. Those of Otho, though usually referred to by modern writers, as standing laws of the church, seem never to have been admitted by the clergy, either at the time when they were first declared, or afterwards. All the circumstances that attended the arrival of the legate in the kingdom, as well as the manner in which the council was conducted, make this opinion highly probable. ' This council, he observes, was held in London in the year 1237. [22 Hen. III.] The following account of the whole transaction, as it contains a curious representation of the general state and temper of the kingdom at that time, may serve also more particularly to shew, with what extreme reluctance both laity and clergy submitted to the yoke of foreign jurisdiction. The arrival of the legate in England, was in consequence of a secret invitation sent to Rome by the king, without the consent or knowledge, or any of the chief persons of his kingdom. The nobles therefore, inveighed against the king, upon this occasion, in the most bitter terms; as one who had transgressed all laws; broken his oaths and promises; and now designed, by the interposition of a foreign power, to subvert the whole state. The archbishop of Canterbury, is reported also to have remonstrated against this proceeding; as a thing, which in its consequences not only must produce a diminution of the archiepiscopal rights, but be of great detriment, likewise, to the realm. The king, however, persisted in his purpose, and the legate arrived. His modest and insinuating behaviour, softened in some degree the prejudices which the clergy had conceived against him: so that they consented to pay obedience to his letters, and be present at the council. But, on the other hand, the extreme deference and respect, that was shewn towards him by the king, who seemed, it is said, to adore his very footsteps, and declared in public, That without the consent of his lord the Pope, or his legate, he had no power to dispose or alter any thing belonging to the state; irritated still more and more the hearts of all the nobles. Upon this account therefore, and because it was suggested likewise, that many among the clergy who held a plurality of benefices, being apprehensive that severe injunctions would be made concerning them, had formed some design against the person of the legate, he obtained of the king, that certain offi-

' cers of the royal
 ' should attend him
 ' ber also of soldier
 ' ly in some private
 ' ner was the coun
 ' day; when the
 ' were read: after
 ' account has add
 Spelman. Concil. II

These articles, w
 Walter de Cantilug
 the pope might be
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The constitution
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 as collected by Sir V
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 years 1070 and 130
 which this duty is
 these are, the synod
 Exeter, 15 Edw. I.
 1308. And in all
 in which last year
 made, there doth n
 admonition concern
 this respect; or so
 tempts to account
 ' we reflect, uper
 ' transmitted to us,
 ' and the corrupt li
 ' not in this king
 ' we remember, h



‘ acts of councils, with a general contempt and violation of
‘ all the sacred canons ; with extortion, usury, simony, in-
‘ continence, incest, murders ; we shall readily acknow-
‘ lege, that, at a time when the laws of the church, were
‘ ineffectual for suppressing even the greatest crimes, a severe
‘ and rigorous exercise of power, in matters of mere disci-
‘ pline, must have been not only dangerous, but utterly
‘ impracticable.’

It may not be improper here to observe, from a MS. a-
bridgment of the Rolls of Parliament, fol. 29. [formerly in
the possession of Sir Robert Atkins, Lord Chief Baron of
the Exchequer, and Speaker of the House of Peers, from
1689 to 1692.] that in a parliament holden at Westminster,
13 Edw. III. 1339, it was enacted, ‘ That every arch-
‘ bishop and bishop, do before the next parliament, certifie
‘ all benefices in every aliens hands, of the value thereof,
‘ and of residence thereon.

We cannot conclude this article without remarking, that
when the two acts of parliament relating to non-residence
were made, the whole spiritual jurisdiction of the kingdom,
was falling by degrees into the hands of the civil power ;
and that, about the same time likewise, the benefices of the
church began to be regarded as freeholds by the law, and
consequently, that all proceedings which related to their
profits and revenues, to the possession of them, or the for-
feiture, were finally to be determined in temporal courts :
hence a very strong presumption will arise, that as the legi-
slature found it necessary to correct by civil authority, an ir-
regular practice of the clergy, which their own laws, through
weakness or remissness, had failed to remedy ; so they in-
tended likewise, that the acts now framed, should be con-
sidered as the principal, if not the only rule, by which, all
cases comprehended in them, were hereafter to be judged.—
And indeed, from the words of the acts themselves, it may
be justly concluded, as well as from two other statutes
enacted in the same reign, that a full and positive exemption
from the obligation to reside, is conveyed to those who are
within the excepted cases ; and that the ordinary has not
ANY power to controul it.

ACCOUNT

*Dictionnaire Historique
cernant la vie et
particulièrement de
Murchand. Felle*

An Historical Dictionary
of the Lives and
particulars in the

HAVING given
execution of the
volume*, we should
publication of the second
ingenious Editor, appear
in silence.

This article contains
Writings of the late Pro
wish to give entire to our
work will not permit us to
ourselves with a general a
strictly confine ourselves to
ginal, as not to indulge in
remarks of the Writer, as

William-James 'tGraves
and honourable family of I
was born in the year 1688.
cation, and he discovered
tical studies; to which his
that it is said, he kept his
the rapid progress he made.

In 1704, he was sent to the
tho' he made the Civil Law his
favourite science was not negle
posed his well-known treatise
not published till many years af
nineteen years of age.

Notwithstanding all the ma
were conspicuous in this piece:
some of the most eminent Math
ticularly by the celebrated John

* See Review, vol. X

it, soon after published in a letter to the Author, conferred no little honour on so young a Mathematician.

In 1707, our Student took his degree, as Doctor in the Civil Law, his thesis on that occasion, entitled *Autocheiria*, being a treatise on Suicide, in which the most prevailing arguments against that unnatural crime, are judiciously chosen and supported.

He removed soon after from the college, and settled at the Hague; where, together with his two brothers and fellow-students, he applied himself to practice at the Bar. In this situation, he soon cultivated an acquaintance with men of science and letters; and in the year 1713, made one of the principal members of the society that composed a periodical Review, entitled *Le Journal Litteraire*. His associates in this undertaking were Mr. Marchand, Author of the Dictionary before us, Messrs. Van Effen, Sallengre, Alexandre, and St. Hyacinthe; at that time all young men, and no less distinguished for their knowledge and ingenuity, than for that friendship and esteem, which mutually subsisted among them.

The publication of this Journal began in the month of May 1713, and continued without interruption till 1722; Mr. 'tGravesande enriching it with many curious and valuable articles. Indeed, the manner in which this undertaking was carried on, was such, as bid the fairest to reach the utmost perfection a work of this nature is capable of: the articles furnished by every member being read, and examined, in a general meeting of the society, and nothing being inserted but what was universally approved. At the same time, however, it must be acknowledged, that nothing less than that moderation and regard which these Gentlemen actually possessed toward each other, was requisite to preserve an harmony absolutely necessary to the prosecution of a work carried on by men of such different sentiments on various occasions. An instance of this is given us, in what is related of Mr. 'tGravesande's account of Ditton's book on the Resurrection of our Saviour. This article being read to the society, St. Hyacinthe, who was a frank Deist, objected to the Critic's having taken the side of Christianity; whereas, in his opinion, as an impartial Journalist, he ought to have appeared totally indifferent. This opinion, however, was over-ruled, and St. Hyacinthe prudently submitted.

The parts of this Journal, written or extracted by Mr. 'tGravesande, were principally those relating to Physics and Geometry. There are also inserted several original pieces,
entirely

entirely of his composition ; particularly in the fourth volume, a paper, entitled Remarks on the construction of Pneumatical Machines ; and in the fifth, a moral Essay on Lying ; in which the ingenious Author enquires into the obligation we are under to speak truth, and how far that obligation binds us on most occasions in life. This piece is written in form of a letter, and seeming to be produced by a Genius of a very different turn to that of Mr. 'tGravesande ; it was long before he was suspected to be the Author.

There are also several other letters and pieces, of less note, scattered up and down in the first ten volumes ; and in the beginning of the twelfth, was first printed his celebrated Essay on the Collision of Bodies ; wherein he sides with the partizans of Leibnitz, in asserting the force of moving bodies to be as the quantity of matter multiplied into the square of the velocity ; in opposition to the doctrine of Newton, who maintained it to be as the quantity multiplied simply into the velocity.

This Essay, with a Supplement soon after published in the same work, made much noise in the physical world. Hitherto Leibnitz, who was the first that publicly maintained this theory, had made no converts of note out of Germany, except the Bernouillis in Switzerland, and Poleni in Italy. In

without distinction. Every body that could come under their examination, in the way of mechanical experiment, was, doubtless, possessed of that power; but it did not thence follow, that all matter, or the primary impenetrable solids, of which such bodies were supposed to be compounded, would be so too: nor has it yet appeared from experiment, that the *vis inertiae* of compound bodies is in all circumstances the same, or always directly proportionable to their quantity of matter*. But to return to Mr. 'tGravesande. In the year

1715,

* Sir Isaac Newton, indeed, lays it down, as one of his *regula philosophandi*, that 'the qualities of natural bodies which cannot be increased or diminished, and agree to all bodies in which experiments can be made, are to be reckoned as the qualities of all bodies whatsoever. Thus, because extension, divisibility, hardness, impenetrability, mobility, the *vis inertiae*, and gravity, are found in all bodies which fall under our cognizance or inspection, we may justly conclude they belong to all bodies whatsoever, and are, therefore, to be esteemed the *original* and *universal* properties of all natural bodies.'

This rule, however, is a mere *ipse dixit*. For sure there may be properties of whose increase or decrease we are ignorant, that are yet the effect of a combination of elements, or smaller bodies; and, therefore are not the properties of those elements or bodies themselves. But, supposing the above rule to be just, we do not know that it has been ever demonstrated, that the *vis inertiae* of bodies, or of any certain quantity of matter, will not admit of increase and decrease. On the contrary, Sir Isaac Newton has himself demonstrated, that if a certain quantity of matter were particularly modified, and put in a certain manner in motion, its velocity would alternately diminish and increase, altho' solicited by no external force whatever. Now, the *vis inertiae* being that power with which bodies endeavour to persevere in their present state, either of motion or rest, it is plain that power must, in the case supposed by Sir Isaac Newton, admit of an alternate increase and decrease. For, while the same, or no, resistance should be made to the moving body, how could it go faster or slower at one time than at another, unless the power of preserving its present state of motion were altered?

The supposition of that great philosopher is this: if two bodies were made to revolve round one common centre, and that centre be carried forward in a right line, the whole will move faster, when the revolving bodies move toward the line of direction, than when they move from it. Undoubtedly they will: and two bodies, so united to one common centre, may well be considered as parts of one compound body, whose *vis inertiae* will thereby admit of increase and diminution. For, suppose the revolution of these bodies round their centre, so quick, as not to be sensible to experiment, would not they apparently compose a circular body, or hoop; which

1715, he was appointed Secretary to the embassy on which Baron Wassenar and Mr. Van Borselle were sent to England by the States-General, to felicitate King George the first on his accession to the throne.

would move alternately faster and slower? and, at the same time, vary it's form into an ellipsis, whose longest axis would be sometimes in one direction, and sometimes in another?

Now, if the *vis inertiae* of compound bodies, does not depend on the number and magnitude of their component parts, it must arise either from the disposition, or motion of those parts. If merely from their disposition, those parts would resist being displaced, in proportion to the square of the velocity of the body, endeavouring to pass through them: and this they would do too, notwithstanding any other resistance which might arise from their motion. Hence, the impressions made by falling bodies on clay, and other substances of little tenacity, would always follow some proportion, nearly as the quantity of matter in the falling body multiplied into the square of the velocity.

It appears, nevertheless, that the force, or *momentum*, of the falling body, supposing it a perfect solid, should be, as Sir Isaac Newton affirmed, viz. as the mass simply multiplied into the velocity. In the motion of compound bodies, however; as their *vis inertiae* depends either on the disposition or motion of their parts, or both, the quantity of force must consist of the sum of the re-

On his arrival in London, he renewed his intimacy with several men of letters, whom he had known in Holland; and became acquainted with many others of the first repute. But the friendship he most assiduously cultivated, was with Sir Isaac Newton, for whom he had a particular veneration and esteem.

During his stay in England, he was admitted Member of the Royal Society; and, while employed in his office of Secretary, is said to have acquired an amazing facility of thinking, and writing, on the most profound subjects, and of making the most abstruse and difficult calculations, in the midst of a numerous and noisy assembly, without being in the least disturbed or affected.

The business of the embassy being over, Mr. 'TGravesande returned to Holland, and was chosen, about a year afterwards, Professor of Mathematics and Astronomy at Leyden. At that time the Newtonian Philosophy was in its infancy, and our Professor had an opportunity of reaping great honour, as one of the first who publicly taught it in the schools abroad.

In the year 1721, the Landgrave of Hesse Cassel invited him to his court, in order to consult him about certain mechanical engines he had thoughts of erecting. Here Mr. 'TGravesande saw the famous Wheel of Orisyreus, but without being able to decide whether it was a Perpetual Motion or not.

This confession, which he made to Sir Isaac Newton and others, being made public, drew on him the clamours of almost all those mathematicians, who had already conceived the impossibility of a perpetual motion to be demonstrable. Their demonstrations, however, had not convinced our professor, who treated them only as pretensions to a certainty, unattainable in mechanics.

Indeed, what Mr. 'TGravesande was an eye-witness of, as to that machine, was sufficient to surprize the most profound reasoner: and his testimony in favour of the inventor, redounds much to the credit of the latter; at least, it effectually puts to silence the reproaches made him on account of the deposition of his servant, who swore that she herself, standing in another room, turned the machine; the impossibility of which, is sufficiently attested by our judicious professor*.

The

* It is surprizing that, during forty years past, no one should hit upon, and publish, the expedient by which the wheel of Orisyreus
continued

The most considerable
tions, is his introduction
treatise on the elements of
This performance, being
public lectures, was first
since gone through many
provements. He obliged
tise on the elements of
young students; and, on
philosophy, in 1734, publi-
c and metaphysics, which
is perhaps inferior to none
offence to the advocates for
what the author had advan-
his metaphysics, regarding
fect the zeal of many igno-

continued its motion. The able
contented with the supposition of
the evidence of facts, attested by
to think, could not be dupes to
stance, it appears, that the princ-
contained in the wheel; although
in what manner it possibly could be

It is true, the maid-servant of C
companion, kept the machine con-
accurate scrutiny into the construct
machine, proved this to be absolu-
no manner of communication with
object.

That the secret was lost, and the i-
is, however, certain: but this was pe-
treme oddity of the man, than to ar-
In the first place, it seems, he was v-
last degree; and, in the next, highly
norant. He broke his machine to
"Gravesande made that minute exami-
testimony in its favour." And, when a-
ing employed her to turn his wheel, an-
ble oath to oblige her to secrecy, he re-
making another of the same kind; but
which he was fallen, with obstinacy.

It is not impossible, however, but that
might have been brought about by per-
trate his secret; and that, knowing this,
ing his demand of 20,000 *l.* as a recompe-
solved to give them no farther opportu-
posing another machine to such curious en-

distinction between a moral and a mechanical necessity, unadvisedly accused him of favouring the doctrines of Hobbes and Spinoza. No one, however, could harbour sentiments more contrary to fatalism than Mr. 'Gravesande, or be more ready, on all occasions, to avow principles diametrically opposite.

Besides the pieces of his own composition, published by this learned man, the public are obliged to him for several correct editions of the valuable works of others: and, had not death prevented his putting a most excellent design in execution, might have been much more so, for a system of Morality which he intended to have published.

As a Citizen, we shall find few men of letters that have done more service to their country than himself: having hardly quitted the college before his known abilities in calculation recommending him to the notice of the Ministers of the Republic, he was consulted on all those occasions wherein his talents were requisite to assist them, in raising money for the use of the State. As a Decypherer also, he was frequently serviceable in the detection of the secret correspondence of their enemies: while in his capacity of Professor of the Mechanic Arts, perhaps, no one was ever more successful in applying the powers of Nature to the purposes of oeconomist improvement.

If we add to this, that Mr. 'Gravesande was equally amiable in his private, as respectable in his public character, we shall close this sketch of his History with an eulogium, to which it were to be wished many others of equal genius and abilities had as just pretensions.

MONTHLY CATALOGUE.

For NOVEMBER, 1759.

MISCELLANEOUS.

ART. 1. *An Answer to a Letter to a late noble Commander of the British Forces. In which the Candour is proved to be affected, the Facts untrue, the Arguments delusive, and the Design iniquitous.* 8vo. 1s. Owen.

THIS boasting title-page is, to the discerning Reader, a sufficient intimation of the merits of the pamphlet. Writers who ridiculously undertake to prove too much, are seldom able to make good a single proposition. These Empirics in Letters, are like Quacks in Physic; they make a senseless parade of their talents, which they

never

never fail to display to the injury of those who employ them. In few words, this pamphlet is a compound of the most trifling prevarications, the most wilful misconstructions, and the most gross scurrility, that ever was obtruded on the public. The Writer's stile is of a piece with his sentiments, and both the one and the other are so coarse, that the former is as grating to the ear, as the latter is offensive to the understanding.

Art. 2. *Farther Animadversions on the Conduct of a late Noble Commander, &c. In Reply to a Pamphlet entitled, "An Answer to a Letter to a late Noble Commander," &c. By the Author of the two Letters to a late Noble Commander.* 8vo. 1s. Griffiths.

This ingenious and spirited Writer has here condescended to engage with a very contemptible antagonist; for which, in his Postscript, he expresses his contrition, in the following terms.

• Since the foregoing pages passed through the press, I have had
 • the mortification to be informed, that I have stooped to reply to
 • that very ready and abusive Writer, who now justly lies under con-
 • finement for the most daring and scandalous of all libels: and who
 • was an Apologist for a late unhappy Admiral, to whose ruin, per-
 • haps, he contributed not a little, by irritating the public against the
 • unfortunate Delinquent, by his lame vindications, and scurrilous
 • invectives. Had I known him sooner, I had not degraded myself
 • by contending with an antagonist, whose very name is sufficient to
 • invalidate his argument. His Lordship's case is, indeed, *Dignus*

ardour of more forward and intrepid Commanders?—And after these shameful instances of glaring misbehaviour—Shall he be permitted to retire with haughty resignation, and enjoy the long accumulated fruits of a nation's industry, unproved, uncensured, and uncondemned?—Nay more, Shall he, by his own, or hired pens, presume to defame those, who express their honest indignation against him?—Shall he, dare to vilify his *Royal* Accuser, and even condemn his own Sovereign of injustice?

No! while there is sense and spirit in Great Britain, the public will testify their resentment of such ignominious conduct, aggravated by such daring insolence.

The frowns of public indignation have been smoothed by the smiles of Victory: but let not his Lordship, by an ill-timed effrontery, wrinkle that serenity which is the pledge of his security.

Let him retire with peaceful contrition: let him associate with his apologists and dependants: let him not brave the face of the public: let him hide himself in obscurity: and not dare to advance now with such desperate strides, when he moved with such caution in the field.

Princely, we humbly conceive, (with deference to this elegant Writer) would have been more proper, when speaking of the Duke of Brunswick's younger brother.

Art. 3. *High Life below Stairs. A Farce of two Acts. As it is performed at the Theatre-royal in Drury-lane.* 8vo. 1s. Newbery.

Exposes the villainous extravagance of servants, who squander the property of their masters; and ridicules their preposterous affectation of the *manners*, or rather the *foibles* of their superiors. The design is not useless; and the execution of the piece is well enough for the tail-piece of a play,—a make-weight for the mob of an audience, who love to have a large twelve penny-worth for their twelve-pence.

Art. 4. *Low-Life above Stairs: a Farce, as it is acted in most Families of Distinction throughout the Kingdom.* 8vo. 1s. Williams.

Made up of low common place satire; of swearing and obscenity. The Author merits only contempt for his incapacity, but a cudgel for his impudence.

Art. 5. *Hymen: an accurate Description of the Ceremonies used in Marriage, by every Nation in the known World,—&c.* 12mo. 3s. Pottinger.

Old rubbish, collected from the Religious Ceremonies, Modern Histories, Travels, &c. The like collection was published some years ago, under the title of *Marriage Ceremonies, &c.*

Art. 6. *The Histories of some of the Penitents in the Magdalen-House, as supposed to be related by themselves.* 12mo. 2 vols. 6s. Rivington.

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to the discredit of the pre
But on the contrary, we
cially the female part, th
the least, wound their ea
they will find in them bot
has an obvious and moral
in modern romances, the

Art. 7. *Lettres de M.
Marechal de Contades
sieur de Contades apr
1s. 6d.* That is,
Letters of M. Duke
among the Papers of

Though the publisher
his name, or to give t
authenticity; yet we are
who, if they are sufficien
the history of the last ye
are twelve in number.

1758. Its chief content
feldorff. M. Belleisle f
ministers, and advises C
from Dusseldorff, and to

The second letter is
following remarkable pa
that, after the observ
the magistrates of C
force; telling them, s

'complaints to the Diet of Ratisbon, can have no effect.' This letter contains likewise some military intelligence, and advice concerning the English troops expected in Germany.

Letter 5th. Complains, that the expence of the war is insupportable. 'I pass my whole life, says he, in demanding money of the comptroller-general, who has none to give me.' He then recommends oeconomy as the only means of proceeding.

Letter 6th. Nothing remarkable.

Letter 7th. 'At all events, Sir, you are to consume or destroy all the substance in the neighbourhood of Paderborn, and of all the intermediate country as far as Warisburgh. *Westphalia must be made an entire desert, &c.*'

These orders are three or four times repeated in some of the subsequent letters: but the publick have already seen extracts from them in the news papers. Upon the whole, we look upon these twelve epistles, as real and valuable curiosities; not only as authentic specimens of French policy, but as trophies of our glorious victory over them, in the ever memorable year 1759.

N. B. *A translation of these Letters is published by T. Payne, price 1 s. 6 d.*

Art. 8. *Agenor and Ismena; or the War of the Tender Passions.*

A Novel. Translated from the French. 12mo. 2 vols.

6s. Cooke.

Amorous nonsense.

Art. 9. *The Adventures of a Rake; in the Character of a public Orator. Interspersed with several serious and comic Pieces, pronounced before some polite Audiences with great Applause, and published at their Request. By R. Lewis. 12mo. 2 vols.*

6s. Withy, &c.

Mr. R. Lewis assures his Readers, that he relates to them his own adventures; and that he relates nothing but the strictest truth. If this be so, we may pronounce Mr. Lewis to be one of the most impudent men living: for he tells such stories of his own debaucheries, as no man possessed of the smallest degree of modesty, would ever have presumed to lay before the public; signed too, with his own name, and unaccompanied with the slightest intimation of shame, or sorrow, for what he has done.—We are the more surprized at this behaviour, as the man really appears to be possessed of a capacity from which better things might have been expected. He has some learning, and is not destitute of genius; but, probably, for want of better employment, he has been induced to prostitute both, (at least if we may believe his own account) in a vagrant attempt to raise contributions upon the public, by playing the *Orator* in several country-towns; to such audiences as he could gather together, at one shilling, or six pence a head.

Art. 10. *A Discourse concerning Plays and Players. Occasioned by a late and very extraordinary Sermon, in which some Sen-*

ments relative to the above
pious and affecting Man-
gular Preacher of the Sa
Cooper.

The Writer of this pamphlet
that he has long entertained a
against Plays and Players; but
prejudice by the conversation
and by seeing Mr. Garrick act
has been lately delivered by a
Whitefield, we suppose, from a
tlemen in another place) in who
frequents of the theatres. It
made some reserve, at least,
theatres in the neighbourhood
Cow cross, and Broad St. C
that a Whitefield, or a West-
rival as a Garrick; or even
However, it must be allowed
nagers, thus to consign each
hope our good friends of Dru
been chargeable with such ui-
tion is certainly commendable
decency; and if we can impr-
a better commodity than anot
decency nor honesty will allow
or frighten away the customer

**Art. 11. Observations on the
Submitted to the public C
cially to young Practicers of**

These Observations seem to
heart. But we are apprehen-
worthy Writer endeavours to
be wished for than expected
those low members, who owe
illiberal master, whom they
Footman, or Hackney Writer

**Art. 12. French and Indi-
and various Vicissitudes
Containing, a particular
and Dress of the Savag-
other Barbarities, commi-
During his Residence am-
stolen from his Parents,
was sold as a Slave:
Planter, till the Indians**

he had, and carried him off a Captive; from whom after several Months Captivity, he made his Escape, and served as a Voluntier and Soldier in many Expeditions against them. Comprehending, in the whole, a Summary of the Transactions of the several Provinces in America; particularly, those relative to the intended Attack on Crown-Point and Niagara. And an accurate and succinct Detail of the Operations of the French and English Forces at the Siege of Oswego, where the Author was wounded and taken Prisoner. Also a curious Discourse on Kidnapping. Written by himself. The Fourth Edition, with considerable Improvements. 12mo. Price 1s.

We imagine this story of Peter Williamson to be, in general, matter of fact; with a few pardonable embellishments, by the hand of some literary friend. It is printed for the benefit of the unfortunate Author.

Art. 13. *The Double Disappointment; a Farce, as it is acted at the Theatre Royal in Covent Garden.* By the late Moses Mendez, Esq; 8vo. 1s. Noble.

As this diverting little piece has been frequently acted for some years past (tho' not published before this month) we suppose it so well known, as to render a more particular account unnecessary.

Art. 14. ΤΑ ΣΩΖΟΜΕΝΑ ΤΩΝ ΕΛΕΓΕΙΑΚΩΝ ΚΑΙ ΤΙΝΩΝ ΤΩΝ ΛΥΡΙΚΩΝ ΠΟΙΗΤΩΝ. ΠΡΟΣΤΙΘΕΝΤΑΙ ΚΑΙ ΣΚΟΛΙΑ ΤΙΝΑ. 8vo. 3s. Oxon.

The shortest and clearest account we can give of this performance, is that prefixed to it; which is as follows.

LECTORIS.

Reliquias hæc satis tibi commendabit vel ipsarum venustas, vel magnorum Auctorum nomina; quorum quid super sit, fere nemo est paulo re literaria provectior, qui non cupide acquisiverit. Elegiaca ex Athenæo, Stobæo, aliisque quibus erant dispersa, pleraque nos collegimus. Fulvii Ursini libro rarissimo præcipue unum in Lyricis edendis; quæ autem fragmenta valde corrupta, aut paucorum essent verborum, pœne omnibus consulto prætermis- sis: eamque auximus partem Iambis Simonides, Erinnæ ode, Archilochi reliquiis, & fragmentis quibusdam Pindari. Scolia maxime hausimus ex Athenæo, apud quem eorum nonnulla curiosæ admodum materiæ & perquam elegantia, dudum nullo in medium proferente, lautarunt. Locis plurimis emaculandis, illustrandis & restituendis egregiam navavit operam Casaubonus; aliquam & nos. Omnium interpretationem Latinam tum quod nulli satis bene offe- fendimus, tum quod ita facilia sunt pleraque, ut ea omnino non egeant: si quid vero difficilius occurrat, id in Notis, quas diversorum bene multas addidimus, fere semper explicabitur. Sine Accentibus denique cupèta dedimus impressa, partim rei ratione ad-

* ducti, partim audi
 * primi voluit. Val
 We have nothing
 ly printed, and on a

Art. 15. *The Lom*
Parti. I. A
vided to answer t
Day through the
blis. II. A Con
Plan laid down &
registering in a m
Observations relat
to Mind, or be n
for want of a pr
the Purposes of
Griffiths and H

If we allow the ti
 a publication of this

Art. 16. *Daphnis*
Memory of the la
Right Hon. Will

This is one of th
 which never fail to a
 age. A compliment
 usual; the two Sh
 as usual; and one si
 to life again, as usua
 for the occasion, may
 who is to exhibit, to
 cerning this General
 the Pastoral stile, an

As if in plea
 That martial
 That country
 With wreath
 With broken
 Plant armies,
 By golden ar
 A martial po
 Place noble.
 Mourning th
 Fixt as a statu
 In silent sorrow

But oh! what magic sculpture can express
 The parents grief, the mother's deep distress!
 Like Hector's mother be the matron laid,
 A sable mantle o'er her reverend head,
 Growing to earth, and growling on the dead.
 Then shew the royal fire, with outspread hands
 And lifted eyes (as now, perhaps, he stands)
 Invoking heaven, &c.

This

This sketch of the picture may be sufficient to shew, that the Author is neither a very good nor a very bad poet. His rural Swains, like those of most of his predecessors, talk much too sublimely for persons of their rank.

Art. 17. *An Ode, sacred to the Memory of General Wolfe.*
 Folio. 6 d. Millan.

Here we find the Heroe's virtues prettily rehearsed, but without that enthusiastic sublimity of expression and thought so essential to this kind of poetry: yet the following stanza will shew, that the poem is not entirely devoid of either.

Lo! Britain's Genius smooths his brow severe,
 And on our triumph smiles with transport feign'd;
 And strives to hide the gently stealing tear,
 That mourns for victorie, he would have gain'd.
 Illustrious form! accept the Poet's pray'r!
 For Britain's sake preserve the sacred page!
 From Time, from Death, the glorious pattern spart,
 And point it to thy sons in ev'ry age.
 There shall they learn to bring thee conquest home,
 And if they fall—laurels like his shall shade their tomb.

Thus ends the poem: which is, undoubtedly, one of the best that has appeared on this interesting occasion.

Art. 18. *Triumph in Death, or Death triumphant, exemplified in the Death of the late glorious, and ever blessed in Memory, Major-General Wolfe.* 4to. 6 d. Thrush.

The verses are as nonsensical as their title-page.

Art. 19. *The Descent of Caesar on Britain. A poetical Essay.*
 4to. 6 d. Davey and Law.

A very uninteresting performance, tho' the poetry is, in general, far from contemptible.

Art. 20. *On the Birth-Day of his Royal Highness George Prince of Wales, a Poem. Written on the 4th of June, 1759.* By Mr. Thomas Morey. Folio. 1 s. Cade.

No doubt but this Writer had very substantial motives for informing the public, that his poem was written on the day which it celebrates, although we cannot guess at his reason for mentioning this

Art. 22. *The Soliloquy
de Belle-I*

The Duke de Belle-ii
stupid recapitulation of
during the present war;
ther in the language of
substance too, is altoget
scheme of this wretched
podent attempt to pick a

Art. 23. *A Dialogue
Montcalm, in the El
Fletcher.*

We suppose this come
voured us with the " I
the first article in our Ca
to recommend it to publi

RELIGIO

Art. 24. *Dr. Free's
Second Letter, with
of the studious Engli
the original Text, ad
Sedley, &c*

T H E
MONTHLY REVIEW,

For D E C E M B E R, 1759.

An Introduction to Physiology, being a Course of Lectures upon the most important Parts of the Animal Oeconomy: In which the Nature and Seat of many Diseases is [are] pointed out; and explained; their curative Indications settled; and the necessary Connection between regular Practice, and a Knowledge of the Structure and Use of the Parts is evinced and illustrated. By Malcolm Flemyng, M.D. 8vo. 6s. Nourse.

HAVING thoroughly read a few of the twenty-eight Lectures which compose this volume, and dipped into more of them, we think we may, with justice to our Readers, let part of Dr. Flemyng's Preface give the subsequent account of the purpose and limitation of this well-intended, useful, and laborious work, which he modestly apologizes for at the same time.

‘ Although many excellent Treatises on the Animal Oeconomy have been published of late years, yet a compendious body thereof, comprized in one volume, of a moderate size and price, but withal so comprehensive as to serve, in a competent measure, for a foundation, in its kind, of a rational and regular practice, to Readers previously instructed in Anatomy, seemed to be still wanting in our language; especially for the use of beginners; and above all, for those whose lot it may be to practise the Healing Art at home or abroad, by sea or by land, without having had the benefit

Vol. XXI. I i ‘ of

of an university education
 erudition. For such el
 lated. But it hath bee
 altogether useless to th
 them it may supply the
 pitation of what they
 and more diffused man
 of private Lectures I re
 my removal into the c
 much enlarged.

In the anatomical p
 the first rank, who beg
 and Winslow chiefly;
 descriptions, true Ana
 Amongst the more anc
 and a few more, have
 to the uses of the part
 Boerhaave's Physiology
 ments of Haller. No
 less other treatises, of
 subjects.

When he has rendere
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 authority with its gener
 regard to more particula

In a work of this ki
 lation, discoveries wil
 Reader, but it is hop
 useful, will be found
 taught before. At lea
 in this volume I have st
 so, without being behc
 versation, or correspon

This declaration may
 in Physiology and Pathc
 cursory perusal; whenc
 some passages they may
 may hesitate. To give
 our Author recommend
 nutritive clysters, a semi
 Quincy where deglutitio
 bronchotomy has been p
 focation) as an auxiliary
 practically rational: and

ted by women, whose Menfes are obstructed, to proceed from a dilatation of the arterial Tubuli in the stomach, which usually discharge only a lymph, or some colourless fluid, he seems anatomically right.

On the other hand, when our Author, inclinable to subscribe to the famous Dr. Liberkhun's opinion, "That a very small twig of an artery is not only bestowed on each lacteal vessel [which might be necessary for the nutrition of its fine coats] but that such a twig, conveying something much finer than red blood, also opens into the cavity of each Lacteal," may not some of our Author's Readers doubt, both of such a communication as he admits, and of the purpose which he assigns for it? viz. "The solicitude of Nature in further diluting, and rendering less strange to the blood, the new-made Chyle, which is to be mixed with it by and by." Now, with regard to the communication itself, may not a good Anatomist candidly suppose the probability of an injections forcing, through very tender membranes, a passage which did not exist in the vital state? Then how very *strange* can we suppose the new-made Chyle to be to the blood, after it has been blended with the humours of the stomach, the Bile and pancreatic juice; after it has been subjected to the action of the different bowels, and partakes of their natural heat? a defect of which heat, indeed, might constitute a very important dissimilarity between the Chyle and the venous blood, into which it is so gradually instilled, by the admirable mechanism of the body.

By starting these difficulties, however, which we have not strained to devise, we do not mean absolutely to deny this internal communication of the lymphatic artery with the contents of the lacteal vessel, which the indefatigable Liberkhun may, perhaps, have discovered; nor the end which Dr. Fleming ingeniously supposes such a communication may answer: but we only propose, by the way, to take such a liberty with him on this physiological point, as we with pleasure allow him, and approve in him, on many others. Persons unqualified for a fair dissent, or rational disceptation, are generally incapable of conferring that just, the only, approbation, which the judicious can relish.

Not chusing to select any other citation from this professedly compiled system, which employs four hundred pages honestly printed, we shall remark, with regard to the Compiler's style, for which he apologizes, that it is very generally clear, and properly adapted to a didactic performance. A more laboured elegance of it might have rendered it more abstruse to

the bulk of his Hearers that occur, are always in clarity we shall venture to further consideration. Tstantive without prefixing we apprehend, the English occurs much oftener before. Thus we read, page 109, 'vital principle raises F is in its nature good—tirable in Fever.' Page the cause that brought o be grammatically or logi word indefinitely, as a ge no particular one of whic ent to answer, that it is Horace justly terms the poetically as a personage, even here Dr. Garth, wh chose to introduce it by t *drops*, and other diseases. Latin, might seem more but then they are neither as that of *Fever*; besides would rather give us an i of the disease. Probably I with the Latin, in which poem, intitled *Neuropath* duce their manner of usi without a prepositive Pa convince him, that our i that of the Greeks, who and it is certain, that gre guage are necessary to ca to have established as esse

* In fact, they often rep the repetition not seldom occ lative—Τὸ οὖν τὸ συμπαθὲς α μείζον. Herod. τοῖσι ἀλγύμα

*A Collection of State Papers
Queen Elizabeth, from
from original Papers and
published, left by William
the Library at Hatfield &*

Rector of Merrow and Vicar of Shalford in Surry. Folio.
11. 16s. Bowyer.

TO those who read more for information than entertainment, collections of this kind, if the materials are methodically arranged, generally afford more just lights, and give more real satisfaction, than the most voluminous Histories.

The generality of Historians are frequently unprovided with such authentic documents to assist them in their compilation; and they who are happily supplied with them, are often induced to colour or misrepresent them, from principles of national or party prejudice: they take so much of the contents as favours their own partial conclusions, and suppress whatever opposes or contradicts their own hasty prepossessions.

Thus the intelligent Reader is disgusted, and the superficial one misled. There are few Histories which are at the same time useful and entertaining. Historians are generally ambitious to draw the Reader's attention to themselves, and for this purpose rather study to say what is striking, than what is just.

To this self-fondness, we owe the many digressions which are made for the sake of introducing some singular reflections, or laboured antitheses, which impose upon the inconsiderate; who are generally captivated by contrarieties; at the same time that they unreasonably withdraw the attention of the judicious, from the more interesting circumstances of the narrative.

Nevertheless, where observations are pertinent, and grounded on true premises, they not only serve to relieve the Reader, but sometimes open a new field for speculation; and by such means render the study of History more profitable and agreeable.

But as Writers of such ingenuity and integrity are, perhaps, rarely to be found, historical knowledge is to be more effectually acquired by a careful perusal of authentic documents. In them, facts appear in their native dress; we become acquainted with the temper, manners, genius, and language of the times we read of; and are at liberty, without danger of prepossession, to pursue our own comment on the several transactions of antiquity.

With regard to the Collection before us, it contains many curious, and several original papers; but as they relate to a part of History which has been very much beaten, they may

at this time, perhaps, he de-
ters of curiosity than inform

The time comprized in the
to 1596; and the Collection
preface, is a continuation of
Haynes, in 1740. They
Queen of Scots, by the exa-
Agents and Confederates,
and government of Queen
They shew how she qualifie
with the most consummate
fect submission, and distant
regarded her person and aut

From this Collection also
Queen's negociation of mar-
and whatever some Histori-
to the contrary, it may be
the Queen was, at one tim
to the marriage; for we sh
count of the doubts and di
on that subject.

These papers moreover in-
of the number of men and
the kingdom against the Spa-
curious and original pieces,
us to enumerate.

The Compiler, however
the volume may appear, a
which compose it, we are
less a compleat, series of P
they relate: Nevertheless,
undergone a very diligent
transmitted to us literally,
preserved throughout. Th
dates; but in some instanc
better to have departed from
serving a nearer connection
mediate reference to each ot

This Collection opens w
trigues carried on by Mary
Norfolk, against Queen El
From these documents, it
what she was in fact, a fit
insolence, of pride and

Grace, he seems to have been weak, base, and abject. The following extract from a Letter which he wrote to Queen Elizabeth, after he was condemned by his Peers, may be thought a sufficient proof of a poor and unmanly spirit.

To my most gracious Soveren Lady, the Queen's most excellent Majesty.

‘ **W**Hen I laye before my yees my manyfold offencys
 ‘ ageynst your most excellent Majesty (O my most
 ‘ gracyous Soverayne and dread Ladye) ther ys no parte off
 ‘ me; nether harte, heade, nor mynde that dothe sufficy-
 ‘ entlye supplie ther partes, towarde thys my most humble
 ‘ and lowlye submycyon to your Hyenelle; but I hope that
 ‘ your Majesty, off your mercysfull goodnesse, wyll loke ra-
 ‘ ther into my meanyng, than into my uncowchyd wordes
 ‘ and septenys, beinge nowe (thowh yeat havynge breathe)
 ‘ sayng your Hyenelle's honor, but a deade doge in thys
 ‘ worlde; and therfore preparyng my selfe to a newe kynge-
 ‘ dome, I fynd nothyng that dothe more troble and overlaye
 ‘ my laden confyence, than that I fynd in my selfe that I
 ‘ have not sufficyentlye humbled my selfe to your most ex-
 ‘ cellent Majesty, unto whome, with weeping yees and re-
 ‘ pentant heart, I do confesse, I have most unkyndlye of-
 ‘ fendyd. Therfor, O my most dread Sovereyn Ladye, I
 ‘ unworthy wretche, lying prostrate att your Hyenelle's feete,
 ‘ doe most humblye beseeche your most mercysfull Majesty,
 ‘ that ytt wyll please the same to graunt me, off your Hey-
 ‘ nelle's abundant petyfull harte, forgivenesse for my ma-
 ‘ nyfold offencys done to your Majesty. And then I hope
 ‘ I shall leave thys vale off myferye with the lyghter harte,
 ‘ and quyeter concyence, wherby I may behold my Lord Je-
 ‘ sus with a more joyfull contenance. Yff my punysche-
 ‘ ment alreadye layd upon me by lawe seme not sufficyent
 ‘ to your Majesty's satisfaction, for my yll desertes, then I
 ‘ most humblye besyche your Hyenelle to increase my world-
 ‘ ly punyschement even howe much or whatsoever ytt schall
 ‘ please your Majesty; onlye, my most gracyowes Queene,
 ‘ I most humblye besyche your Hyenelle, that I maye ende
 ‘ with your Majesty's most gracyowes and charitable for-
 ‘ givenesse. Thys is all the lutes, and the last that ever, by
 ‘ God's helpe, I a cast-awaye, mynd to make to your Hey-
 ‘ nelle in my none wretchyd behalf. I heare that ytt shuld
 ‘ be reportyd off me, that I shuld thynke, or saye, that my
 ‘ Peeres had unjustlye caste me awaye; wyche speche, I
 ‘ protest to your Majesty, I never utteryd; for I have sayd,
 ‘ that yff I had bene in one off ther steads, and had cre-

' dytyd the wytnessys, I wold have done as they dede. But
 ' thus I see my yll hadde still to be increasyd by myfreportes;
 ' God of his omnipotencye pite in to your Heynes's harte
 ' a mercyfull mynde to forgeve me my undutyfullnes, and
 ' then I do not dowgt but that I shall, with a quiet mynde,
 ' beare all other crossys that shalbe layyd upon me.' —

A number of papers follow, relating to Plots and Conspiracies, either real or pretended, against the Queen's life; with the examinations and confessions of several persons who were made prisoners on that account.

Among the documents which follow, the most worthy of observation are those which relate to the treaty of marriage between the Queen and the Duke of Anjou. This matter appears to have been thoroughly canvassed by the shrewd Politicians of those days; and the considerations both for and against, are very analytically stated. The dangers which might attend the marriage, are set forth in the following cogent reasons.

' Dowtfullnes to have child, or dowtfullnes of safe delivery.

' Discontentment at home, and abroad.

‘ tide, by whom religion shall be altered; and all that oppose themselves shall be disherished, as was in the tyme of William the Conqueror.

‘ 4. The greatest mischeff that can come to the perpetuall diminution of the glory of this kyngdom, is the possibilitie, that in the issew male of hym being French King, the Crown of England shall be spoyled of the comfort of a Kyng, and shall be subject to a Vice-Roy.’

On the other hand, the profits which might accrue from the marriage, are thus in part enumerated.

‘ By mariadg with Monsieur she is lykly to have children, because of his yowth; and if she have children, than the danger of the grettest gulf, that allweys by the common judgment of all wise men both in Parlement and otherwise hath bene feared to devour the State, if the trew religion shold be stopped; which war, that if her Majesty shold dye without issew to inheret the Crown, the same shold fall into quarrelling for lack certenty of a right knowne heyre: and as by contention for the Crown, all the people of the realme shold suffer intollerable callamyties by means of factions and civill wars; so hath it bene the grettest fear allweys conceived, that the Sword might bryng it to such a person as wold wholly extyrp by fyre and sword the profession of the Gospell; which danger without hir Majesty’s mariadg and issew, the uncertenty of the succession continuing, is by no witt or by imagination avoyded; and therefore being of all worldly mischeffs, this hath bene allways the grettest above all others, any other thyng having less perills, and these but accidentall to happen, or not happen, wold be aventured and admitted, as natural rason techeth, *E duobus semper malis minimum est eligendum.*

‘ And though it may be alledged, that the mariadg with Monsieur may, in proceß of tyme, bryng the realme to the lyke perrill, yet the fear thereof is conditionall, and not certen. And in a matter that is but conditionall, and dependeth upon sondry matters futur, ther is not that feare, that is in a matter absolute and without condition; and therfor in election, that is first to be avoyded, that bringeth certen and inevitable danger; and if that be to be taken, because ther is no other choice, what may upon certen accidents be dangerous, and uppon contrary may be good, therin wisdom must help to supply helpes; as the wise man sayeth, in matters of gretar power than earthly creatures, *Prudent dominabitur astris.*

This subject is full
of Convenience and
for us to enter into.

Mr. Murdin's Col
extract from certain
tholics to intitle the
Lastly, it contains a
of Scots to Queen E
double revenge, in
many shocking and
Shrewsbury had rela
vagrant fondness for
many indecent free
with the Duke of An
same unbecoming fa
the door of her cham
gown on, where he
account also which
ties, and natural im
Majesty; and which
without undergoing
especially one who, l
sonal charms. It w
under Mary's circum
cital of such disagre

Whether Elizabeth
ous excesses, we can

Day of Judgment, a Poem, in two Books. The third Edition corrected. To which are now added, 1. An Ode to Melancholy. 2. Ode on Sleep. 3. Ode on Time. 4. To the Memory of Mr. H. M. an Elegy. 5. To the Memory of the late pious and ingenious Mr. Hervey. 6. The third Chapter of Habakkuk paraphrased. By John Ogilvie, A. M. 8vo. 2 s. Keith.

WE refer to the account we gave of the excellent Poem that introduces the present short Miscellany, with greater satisfaction, since Mr. Ogilvie's most candid and generous interpretation of the few strictures it contained. To have our sincerity, and even our judgment, commended to those who alone can confer praise, from their being in the best possession of it, must have been very acceptable to our self-love. But when we found this Gentleman's unexpected indefension had engaged him to make a few alterations in his new edition of his poem, in consequence of our slender animadversions on it, we felt ourselves more than pleased, by much unaffected humility. Such a rare profusion of this valuable virtue seldom resides but in spirits of genuine sublimity, and consummate benevolence; being chiefly manifest in those who have the fewest occasions for exercising it.

Pleasing as the subsequent pieces must generally appear, we could not expect them otherwise from the Writer of the first; for his diffidence seeks only for compassion to them, as being the offspring of early life. Many passages in them are striking, picturesque, and glowing; while the whole attests a brave poetical vein and harmonious ear, nurtur'd by the benign irradiations of classical and of British genius. We could, with pleasure to ourselves, entertain our Readers with a longer specimen than we here present them: but we check a self-indulgence on this occasion, lest the ingenious and learned poet's deference to our sentiments of his former publication, should be thought to have produced an extraordinary partiality in us to the present: even while we are conscious of designing to act with constant equity between the Writers we review, and the Readers we intend to inform or entertain. For this, our being personally strangers to both, may qualify us, at least in one respect, like those Judges among the ancients, who are said to have determined civil causes in the night, and without seeing either of the parties.

In the Ode to Sleep, so amusingly fanciful and digressive, the following invocation of her power, by the circumstances conducing to it, is truly poetical.

* See Review for February, 1759.

O by thy ro
 Thy treas
 Thy voice
 Thine ebon'
 By the I
 By the g
 By the f
 By the h
 By the Z
 When sleeps
 By the long
 Lull each reposit

As it would hav
 eating Sleep for ag
 tical ones, be thus

Of too with S
 The fairy fie
 Or loll in Pleas
 Or burst to heav'n
 Or on Aric
 Let me chan
 Where the
 Where the
 Or with sole
 Slow let me haun
 Where Richard, t
 Beheld the white-rob

The plaintive Ode to
 resque and desultory; ti
 fecting and moral reflecti
 ation of this ancient all-
 expressed, while it agree
 figure, the attitude, and
 commonly represent him.

Lo on yon Pyramid
 Whence lies Old Eg
 Bleak, naked, wild
 Mid' Fanes, and W
 On the Reep heigl
 Stands the Pow'r w
 O'er His scythe He
 Slowly shakes the fl
 While the Hours, a
 Lightly flit with don

* See Thomson's

And sap the worn-out man;—and shade
 With silver'd locks his furrow'd head;
 Thence rolls the mighty Pow'r His broad survey,
 And seals the Nations awful doom;
 He sees proud Grandeur's meteor-day,
 He yields to Joy the festive day;
 Then sweeps the lightning shade, and marks them for the
 tomb.

*mons on the following Subjects.—Salvation by the Cross of
 Christ, a Doctrine of Offence in all Ages.—The Knowledge of
 Sin by the Law.—The Necessity of maintaining a good Conscience,
 and the extent of it.—On the Gospel, and the Nature of
 Faith in it.—The great Sin of Unbelief.—The dreadful End of
 Unbelief.—Alarming Visitation Proofs of God's Love.—Christ
 the only Refuge.—On Simon the Pharisee, and the Woman that
 was a Sinner.—The Christian's Character, and inviolable Safe-
 ty.—Personal Obedience, and imputed Righteousness not to be
 separated.—On Christian Happiness.—The Judgment of the
 Last Day.—On the heavenly Happiness. By H. Venn, A. M.
 late Fellow of Queen's College, Cambridge, and Lecturer
 of St. Alban's Wood-street. 8vo. 5s. Townsend.*

AFTER so large an account of the subjects of these Discourses, in the title-page, as above, it will scarce be expected, that we should give an abridgment of the contents of each. It may suffice, in general, to say, that they are wrote with a seeming real regard to Religion: and tho' the Author appears to be somewhat tinctured with the principles of Methodism, yet he is, by no means, so slighty as some, but far more rational and consistent than many other Writers of that class. His stile is generally strong, clear, and intelligible, tho' not always critically accurate. In his manner of Pointing, a remarkable negligence may be observed; for nothing is more common than to meet with a *Upp* where the sense of the passage requires, perhaps, only a *Comma*, or, at the most, a *Semi-colon*. But strict accuracy of expression seems beneath our Author's care: for he frequently puts *then* for *than*; and we are not seldom accosted with *you* and *thou*, indiscriminately, in one and the same identical sentence. He seems, upon the whole, not to have been at much pains in the revival of his works; otherwise we should scarce have had Isaiah, chap. iii. quoted for the text of his eighth Sermon, at p. 185, instead of chap. xxxii. from whence it is really taken.

Tho'

Tho' Mr. Venn
the efficacy of *Faith*
(favourite doctrine)
indeed, extols them
the disparagement of
ly observes in the ele
but always go hand
that unavoidably arise
and *imputed righteousness*

• To be the archi
• strongest feelings of
• virtues; to calculate
• others, and to fancy
• duties performed, th
• and to expect Heaven
• in acknowledgement fi
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• On the other hand, t
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• Whenever, therefore, e
• or the love of sin, men w
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• mote. For,—Are you endea
• own works? the enemy of
• beautiful colours on your cor
• self to gild and emblazen ei
• hold them up before your ey
• miring thoughts.

‘ On the contrary, if you begin to depend on Christ, as your hope and peace, your surety and righteousness, immediately the Deceiver changes his method of assault: he will join with you in beating down all merit in man, whisper himself perverted truth into your ears, as he cited Scripture of old. He will help you to vilify all the righteousness of men, as filthy rags, and endeavour to push you on to that dreadful error, of fancying Christ is *most* exalted, when personal obedience is *least* regarded—*when no stress in any view is laid upon it*. That by this device you may become infatuated enough to build your house, all your eternal hopes, upon the sandy foundation, of a dead *notional Faith*, sure at last to fall upon you, and grind you to powder.’

We shall be heartily glad, if Mr. Venn has influence enough amongst the *deluded* part of those who distinguish themselves as Methodists, to induce them to hearken to what he has said upon the point before us: for as to the *Deluders*, (if any such are to be found amongst them) ’tis scarce to be expected that they should lend an ear to any documents,—except their own.

Institutes of Experimental Chemistry: Being an Essay towards reducing that Branch of Natural Philosophy to a regular System.

By the Author of the *Elaboratory** laid open, &c. 8vo. 2 vols. 12s. Nourse.

THE very ingenious, and laborious Author of this valuable performance, sets out, in his preface, with a representation of the neglected state of theoretical Chemistry, and the importance of a system founded on general and unexceptionable principles.

The little improvement that has been made in this science, he attributes also, to the wrong methods taken in its prosecution: observing, that on the great success of Sir Isaac Newton, in applying certain general principles to the explanation of the greater phenomena of Nature, those principles were wrongly applied to account for the effects which, in the minuter part, the various kinds of bodies have restrictively on each other, according to their relative generical nature: and that, what Sir Isaac had advanced, relating to the similarity,

* Vide Review, vol. XVII. p. 387.

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ing reduced to a simple or connected system. This supposition is, however, as well false, as highly injurious to the cause of Philosophy. The various action which the several kinds of bodies exert on each other, either in the natural course of their respective operation, or through the mediation of art, is governed by regular and correspondent modes, and laws; which constitute such a generical affinity of some with others, throughout the whole of the individuals, that, being understood in the degree which due experiments and observation render practicable, and digested by proper methodical arrangement, they furnish sufficient principles to account for, and explain the nature and powers of each particular; and, also, to predict, in most cases, the subsequent effects of its action on any other. It must be allowed, indeed, that this does not extend to all instances with equal certainty, as in the case of the mechanical principles: but yet it is such an approximation, as answers extremely well in practical use; and makes, moreover, a body of speculative science, not less pleasing, when obtained in a more perfect manner: as there is such a diffusive and continual opportunity of applying it to the explication of occurring phenomena, in all the minuter parts of the field of Nature.

Doubtless, if a rational and scientific theory of Chemistry should be neglected, till we might be able to give a mechanical explication of the modes of action in the minuter parts of bodies, it might be long enough before such a theory would be perfected. Such chemical principles may, nevertheless, be deduced from observation and experiment, as may serve for the basis of such a system; without admitting, at present, of mechanical explication; even as the Newtonian Philosophy was a compleat system, tho' founded on the principles of Attraction, Repulsion, and other general properties, whose causes were confessedly unknown, and mode of action inexplicable.

We cannot help thinking, however, that our Author is a little unfortunate (as, indeed, Sir Isaac Newton himself was) in making choice of the term and principle of Attraction: especially as, at this time of day, all Attraction is, pretty generally, conceived to be the effect of some mechanical motion, or impulse: so that it would have equally answered his purpose, to have supposed his chemical elements endowed with specific qualities of Impulse, as of Attraction, and would have been less liable to objection from the Advocates for the mechanical Philosophy. We must acknowledge, nevertheless, that this ob-

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quently to the teaching in what manner, an Elaboratory for speculative uses should be furnished: in default of which information, the furnaces employed for Pharmacy, practical Metallurgy, or other arts, are generally erroneously constructed on such occasions, and the correspondent utensils provided, at an unnecessary expence; and yet prove afterwards, incommodious for some, and insufficient to other processes, requisite to be practised in experimental pursuits. To these I have subjoined ample directions for the execution of all the general operations, that may become needful to the performance of any experiment or process: whether such as solely appertain to Chemistry, or such, as being in more general use, are nevertheless occasionally introduced into it, in aid of the others.

I then proceed to give the experiments and processes on the several particular kinds of bodies: but, in order to render them effectual in explaining and demonstrating the true nature and properties of the subjects, I have prefixed a concise view of the philosophic history of each article that constitutes them; and of the manner in which they may become the object of experiment: attempting to establish first the proper generical nature of each, with respect to what it is capable of effecting on, and suffering from, other bodies: which I conceive to be the only just principle of identity or diversity of kind in a scientific consideration of natural bodies.—

To the experiments and processes are subjoined, for the most part, observations explanatory of the encheiresis, and illustrative of the doctrine intended to be established by them; pointing out also the application which is, or may be, made of each to economical or commercial uses; and the collateral lights that may be drawn from it, with relation to other parts of this treatise, or of natural Philosophy in general.

This is the plan of disposition of the contents of the work: and the particular subjects of experiment embraced in it are, first, earths; secondly, salts; thirdly, animal substances; fourthly, vegetable substances; and, fifthly, metallic bodies.

Such are the design, method, and subject of this Essay, on the *Institutes of experimental Chemistry*; in the execution of which, the genius and sagacity of the Author, as a Philosopher, are no less conspicuous than his skill and industry as a practical Chemist.

We should with pleasure enter into the particulars of this curious and interesting work: but, for the following reasons,

which, we hope, will satisfy the
Readers who might be
justly-excited curiosity.
would be impossible to
author's principles and
article to an inconvenience.

In the next, our sole
desire to peruse the work
the best abstract we could
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ture may appear to me
instruction or entertainment.

We take our leave
formance; most careful
perusal, and consideration
engaged in physical science.

*The Chemical Works
Chemistry at Berlin,
with large Additions
provements made in
By William Lewis
Johnston.*

WE are here presented with a
preprehensive and
Dr. Neumann, formerly
Apotheca at Berlin:
assisted by no theory,
required, by experiment
most considerable nature
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theory or practice, think himself less obliged to the candour and ingenuity of Dr. Lewis, for the remarks he has himself thought proper to add, respecting the later discoveries and improvements made in Chemistry, and the Arts depending thereon: not a little of which we are indebted for, to the Diaries of his own Laboratory.

The disposition of the parts of the subject, in all works of this nature, is generally so much alike, when any method at all is pursued, that it would be needless to enter into a particular detail of the contents of this volume. As it may be expected, however, that we should give some specimen of the work, we shall select Dr. Neumann's account, and chemical analysis, of the principal wines drank in Europe.

(1.) The Madeira islands, and Palma one of the Canaries, afford two kinds; the first called Madera Sec; the latter, which is the richest and best of the two, Canary or Palm Sec. The name *Sec* (corruptly written *Sack*,) signifies *dry*; these wines being made from half-dried grapes. There is another sort of *Sec* wine, inferior to both the foregoing, prepared about Xeres in Spain, and hence called, according to our Orthography, Sherris or Sherry. (2.) The wines of Candia and Greece, particularly the latter, are of common use in Italy. Malmsey was formerly the produce of those parts only, but is now brought chiefly from Spain: It is a sweet wine, of a golden, or brownish-yellow colour: the Italians call it *Manna alla bocca e balsamo al cervello*. "Manna to the mouth and balsam to the brain." Zant and Cephalonia send also to Venice some good, and no small quantity of indifferent wines: almost all the wines indeed made use of in the Venetian territories come from Greece and the Morea; of which there are some sorts so bad, and so cheap, that large quantities are made into Vinegar for the preparation of Cerusse.

(3.) Italy, not Greece, produces the *Vino Greco*: this is a gold coloured unctuous wine, of a pungent sweetness, the growth of Mount Vesuvius, greatly sophisticated by the Neapolitans. In the neighbourhood of Vesuvius is made the *Mangiaguerra* wine, as also a thick blackish one called *Verracia*; and at the foot of the hill, the delicious *Vino vergine*: the Italians apply this last name likewise to all the other wines made without pressure. The kingdom of Naples affords the *Campania* or *Pausilippo* and *Muscatel*, the *Surentine*, *Salernitan*, and other excellent wines, as also the *Chiarello*, much drank at Rome. But the principal of all these wines is the red, fat, sweet, and greatly poignant one, called *Lachryma Christi*. (4.) The Ecclesiastical

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 In Tuscany are the
 celebrated hot, sh
Montaineo, *Porte I*
 Adriatic, at Anco
 I met with exceed
 fermented kind,
 (6.) In Lombardy
 the Modenese and
mino, produced at
 The other wines
 are the *Brescian*, *V*
 and in the Genoef
bile or *Vino di cinqu*
 and Savona is pro
 Aquileia is the *R*
 (7.) *Piemont*, ar
 wines. (8.) The
 are also good: the
normitan, *Messinian*
 and are chiefly bou
 (9.) Most of the
 ed or half ferment
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 Germany, as the *Ali*
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cia, *Andalusia*, fun
 (10.) In Portug
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* Languedoc and Provence afford the sweetest; and the
 * same provinces, with Champagne and Burgundy, the strong-
 * est: the wines of the northern parts, as Picardy and
 * Bourdeaux, are the worst; and those about the middle of
 * the kingdom, as Paris and Orleans, of a middling kind.
 * The most celebrated of the French wines are, *Champagne*,
 * *Burgundy*, *Vin de Betune* or Partridge-eye, *Cote roté*, *St.*
 * *Laurence*, *Frontinac*, *Muscat de Lion*, *Cahors*, *Hermitage*,
 * *Grave*, *Vin d' Hays*, &c.

* (12.) In Switzerland, the best are the *Neuschatel*, *Vel-*
 * *teline*, *Lacote*, and *Reiff* wine: the Valteline Straw-wine,
 * so called from the grapes being laid for some time upon
 * straw before they are pressed, is particularly celebrated.
 * The dry-grape wines of the Upper Hungary are in general
 * excellent, and greatly superior to those of the Lower.
 * They have a delicious aromatic smell and taste, a notably
 * diaphoretic and corroborating virtue, and when drank free-
 * ly occasion no head-ach, heaviness of the limbs, or other
 * inconveniences: they do not easily become vinewed even
 * in open vessels; and retain their sweetness and agreeable-
 * ness for a length of time, though they lose a little from
 * year to year.

* (14.) Among the German wines, the *Tyrol* are very de-
 * licate, particularly those of *Tramin* and *Eisb*, but they do
 * not keep. (15.) Good Austrian wine is not to be rejected.
 * Those of *Kloster-Neuburg* and *Brosenberg* are accounted
 * the best, and seemed to me to excel in taste that of *Eden-*
 * *burg* in Lower Hungary. There are also good wines in
 * several other parts of the imperial dominions. (16.) In
 * the Palatinate, the best wine is that of *Worms*, especially
 * the sort called *Woman's Milk*; and next to this, those of
 * *Edinghof* and *Ambach*. (17.) Among the more esteemed
 * German wines are to be reckoned also *Rhenish*, *Moselle*,
 * *Neckar*, and *Elfs*: a certain Writer calls the Rhe-
 * nish made in *Hochheim* [Hock] the Prince of the wines
 * of Germany. (18.) The *Bobemian*, *Silesian*, *Thurin-*
 * *gian*, *Misnian*, *Naumberg*, *Brandenburg*, and other Ger-
 * man wines, are greatly inferior to the foregoing: some,
 * however, of those of *Misnia* and the *Marche*, made from
 * ripe picked grapes, have this advantage, that they are
 * greatly meliorated by age, so as to be preferred by many to
 * the *Rhenish*, *Neckar*, and *Franconia* wines, and frequen-
 * tly mixed with others of greater note. The tartish German
 * wines keep the longest of any: some of them have been
 * kept for two or three hundred years;—and many above

• seventy; the wine
 • and smaller casks,
 • These very old wine
 • use, as they not on
 • last quite disagreeable
 • from twenty to about

The principles of wine
 are, (1.) Water, the
 spirit: (3.) a fine salt
 immediately after the *fixa vini*: (4.) a grosser
 separates on standing, and
 solid masses: (5.) a gum
 (6.) a gross unctuous or

The following Table
 several principles, in a qu
 mist has examined.

	Highly used	oz.	dr.
Aland	—	1	6
Alicant	—	3	6
Burgundy	—	2	2
Carcassonne	—	2	6
Champagne	—	2	5
French	—	3	0
Frontignac	—	3	0
Vin Grave	—	2	0
Hermitage	—	2	7
Madera	—	2	3
Malmsey	—	4	0
Vino de Monte Pulciano	—	2	6
Moselle	—	2	2
Muscadine	—	3	0
Neufschatel	—	3	2
Palm Sec	—	2	3
Pontack	—	2	0
Old Rheinish	—	2	0
Rhenish	—	2	2
Salamanca	—	3	0
Sherry	—	3	0
Spanish	—	1	2
Vino Tinto	—	3	0
Tokay	—	2	2
Tyrol red Wine	—	1	4
Red Wine	—	1	6
White	—	2	0

We shall conclude this article with observing further, that, besides the merits of this work respecting whatever relates to the *Materia Medica*, it contains many ingenious hints for theoretical improvement in several branches of Natural Philosophy, and abounds with a number of useful practical remarks. We can safely recommend it, therefore, in the words of the Preface, as a valuable Magazine of chemical Knowledge.

The Great Charter and Charter of the Forest, with other authentic Instruments: To which is prefixed, an Introductory Discourse, containing the History of the Charters. By William Blackstone, Esq; Barrister at Law, Vinerian Professor of the Laws of England, and D. C. L. Oxford, at the Clarendon Press. 4to. Royal Paper, 15s. sewed. Worral.

TO those who are studious and learned in Antiquity, the Introduction to this new and authentic edition of the two Charters, will prove a most welcome present. To trace the source of our Liberties to their first rise, to mark the struggles which have alternately forwarded and impeded their establishment, and lastly to attend them to their final confirmation, is certainly one of the most pleasing and profitable researches which can engage the attention of a free-born Citizen. Our Author appears to have pursued this intricate investigation with indefatigable pains and attention, and to have treated it with his usual strength and accuracy of judgment.

By many, perhaps, this enquiry will be thought more curious than useful. Nevertheless it is of real importance to such as are desirous to know, by what tenure they hold those valuable Rights and Privileges, which we are all so forward to boast of.

It is true, most of those Rights for which our brave ancestors fought, and which are ascertained by Magna Charta, are grown antiquated; as being connected with the feudal system which prevailed at that time: and some, we must observe, which are, or ought to be, still in force, have been explained away by the construction of obsequious Lawyers. The 29th chapter, for instance, makes the following provision. "No Freeman shall be taken or imprisoned, or be disseised of his Freehold, or Liberties, or Free Customs, or be out-lawed or exiled, or any otherwise destroyed,"

"not

“ nor will We pass
 “ by judgment of his
 This most capital and es-
 sence of our most valuable
 an excellent comment
 ing his exposition, which
 felt and undoubted mean-
 ings have been introduced
 vision in favour of Freedom
 sure, rendered ineffectual.

It would be a matter worth
 talents, to consider, on several
 gradations the feudal power
 of Trade and Commerce,
 they were, in a manner, upon
 new Rights and Privileges
 feudal stock.

Though most of the Rights
 Magna Charta, have not no-
 tence, yet unless they are the
 incapable of arguing in support

In the History of all Countries
 mark the several changes wrought
 of Time, which often imperceptible
 tions which are attributed to the
 efforts of Heroism,

As years roll on, various accidents
 combined, which have an influence
 laws, religion, and property.
 bably, at the same distance of
 be: and it requires more than
 to trace and discern the original
 important changes.

It must be confessed, that our
 lished for pursuits of this nature.
 dry disquisitions agreeable, by
 anecdotes, and the intervention
 flections: he is, moreover, master
 gance of style. But it is time to
 ed with his account of the original

‘ With regard to the original of
 ‘ thew Paris (or rather Roger V.
 ‘ tradition that it was formed upon

that granted by King Henry the first. To this end he relates, that on the 20th of July 1213, when King John was absolved at Winchester by Archbishop Langton from the excommunication under which he laboured, he was sworn to abolish such laws as were unjust, and to restore the good laws of King Edward; and that on the 4th of August following, in a council holden at St. Albans, it was commanded on the part of the King that the laws of King Henry should be observed. He farther relates, that at a meeting of the Prelates and Nobility at S. Paul's on the 25th of August the Archbishop privately informed them, that he had found a certain Charter of King Henry the first, by which (if they pleased) they might re-establish their ancient Liberties: upon reading and understanding of which the Barons, being greatly rejoiced, bound themselves with an oath in the presence of the Archbishop, that whenever an opportunity offered they would contend for those Liberties even to death itself. The same Charter, he tells us, was produced a twelvemonth afterwards at the meeting of the Earls and Barons at S. Edmund's Bury; where they all swore at the high altar to make war upon the King, if he refused to grant them the Liberties therein contained: and that accordingly they demanded of their Sovereign a confirmation of that very Charter, when they addressed him in a menacing manner at Christmas following. He, lastly, relates that the King, having obtained a respite till after Easter to consider of their demands, desired then to be informed what Laws and Liberties they were which they so earnestly required; whereupon they sent him a schedule, partly consisting of the articles of King Henry's Charter, and partly of other laws of King Edward, upon which he insinuates that the great Charter was afterwards formed. This traditional account has been adopted by all our modern Historians; and from thence too Sir Roger Twydden apprehends, that this Charter of King Henry the first may be called the basis and foundation of the subsequent great Charter of Liberties.

Our Author observes, that though the circumstances with which this story is embellished, are very suspicious and improbable, yet it may so far have a foundation in truth, that the recollection and remembrance of the Charters which the King's predecessors had granted, might suggest to the Prelates and Barons, the propriety of demanding another. But the immediate occasion of demanding a restitution and confirmation

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Cotton's invaluable

graved copy was taken; and the third was collated by Mr. Tyrrel with Matthew Paris's copy, about sixty years ago, being then in the archives of the Dean and Chapter of Salisbury; but upon diligent enquiry made at that cathedral, in April A. D. 1759, nothing of this sort could be found. There is also a pretty accurate French translation of this Charter among the records of France, probably carried over by Prince Louis, which Dachierie has published in his *Spicilegium*. Our Author's edition, he tells us, is carefully printed from Mr. Pine's engraving of the Cottonian original.

The Barons were too sensible of the faithless temper of their Monarch, to trust only to seals and parchment, or even to his solemn oath; but demanded also a real and substantial security for his performance of the articles of the Charter; nothing less than the custody of the City and Tower of London till the 15th of August then next ensuing, and afterwards till the Charter should be carried into execution. To this the King also consented, if compliance in his circumstances may be called a consent, and the custody was actually delivered. This Convention is recorded in the Tower, and is, in this work, printed immediately from the Roll.

Our Author then proceeds to point out the several alterations and amendments which the Charters underwent, till their final and peaceful establishment in the twenty-ninth year of King Edward the first.

Speaking of the Sentence of Excommunication which was solemnly denounced on the re-publication of the great Charters in the year 1253, he very justly observes, that the wording of some part of this sentence seems artfully calculated to assert all the Liberties claimed by the Church, whether contained in the Charters or not: particularly including within this Curse even the Legislature itself, if it makes, or hath made, any statute, and the Judges if they presume to give judgment in consequence of any statute, infringing such ecclesiastical Liberties.

This, our Author takes notice, seems to have a special reference to the transactions before, at, and after the Parliament of Merton, A. D. 1235: which leads him to a curious digression, wherein he gives a short explication of the controversy at that time, concerning the matter of special Bastardy.

'A special Bastard,' says he, 'that is, one born before marriage of parents who intermarry afterwards, is for very good reasons not admitted to inherit lands by the law of England;

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England; but by
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‘ Upon this refusal of the Bishops to answer the King’s writ, in open defiance of the laws, the secular Judges began to consider, what method was proper to be taken to ascertain the fact of special Bastardy, when brought in question before the King’s courts. And they soon perceived, that when special Bastardy was pleaded in bar of a descent or the like, it was not properly a question of a spiritual nature; for the legality of the marriage (which, being supposed a sacrament, was under the Bishop’s cognizance) was confessed on both sides, and the dispute could only be concerning the priority or posteriority of the birth, which was a matter whereof the Laity were as competent Judges as the Clergy. They therefore held that this question might well be determined in the King’s courts by jury, without resorting to the Ordinary: and so it came to be established law, that, though general Bastardy shall be tried by the Bishop’s certificate, yet special Bastardy shall be tried by a Jury.’

Having traced the two Charters to their lasting settlement, the Author takes notice, that he has been obliged to differ very frequently not only from the monastic Writers, but from later Historians, who were endued with more learning and industry, and wrote from more authentic materials: whence he takes occasion to conclude, that since men of great abilities have failed in point of accuracy, through the extensiveness of the plan which they have pursued, the compiling and digesting a general and compleat History, is a burthen too heavy to be undertaken by any single man, however supereminently qualified; but that if ever such a work is successfully performed, it must be carried on by the joint endeavours of individuals, each of them attentive to detached parts of it, which may afterwards be woven together into one uniform whole.

The Charters and Instruments contained in this edition are—The articles of the Great Charter of Liberties under the seal of King John—The Great Charter, 15th of June 1215, 17th of John—The Convention between King John and the Barons—The Great Charter, 12th of November, 1216, 1 Henry III.—The Great Charter 1217—The Great Charter 11th of February 1224, 9 Henry III.—The Charter of Forests, 11th of February 1224, 9 Henry III.—The Charter of Confirmation, 28th of January 1236, 21 Henry III.—The Sentence of Excommunication, 13th of May 1253, 37 Henry III.—The Charter of Confirmation, 14th
of

of March 1264, 49 Henry III. — The Statute of Marleberge, 18th of November 1267, 52 Henry III. — The Confirmation of the Charters, 5th of November 1297, 25 Edward I — Articles concerning the Charters, 6th of March 1299, 28 Edward I. — And the Charter of Confirmation, 14th of February 1300, 29 Edward I.

The Vegetable System. Or, A Series of Experiments, and Observations tending to Explain the internal Structure, and the Life of Plants; their Growth, and Propagation; the Number, Proportion, and Disposition of their constituent Parts; with the true Course of their Juices; the Formation of the Embryo, the Construction of the Seed, and the Increase from that State to Perfection. Including a new Anatomy of Plants. The whole from Nature only. By John Hill, M. D. Folio. 11. 11s. 6d. Baldwin.

THE indefatigable Author now before us, has long displayed his talents to the world as a Writer *from Books*, of almost every kind: but here he professes, and we believe with truth, to draw the chief materials of the present work *from Nature only*. The subject is confessedly a difficult one, and requires great assiduity, as well as a nice discernment in the investigation of it: and it must be owned, that our Author has been very happy in his researches into a science, which, as he justly observes, ‘displays the glory of God’ more than all others, because we understand it better; and ‘demands an equal preference in its utility to man; as it supplies the means of Life and Health; and furnishes many essential articles, for the Arts and Commerce.’

The present volume (which does not comprehend the whole of our Author's design) is divided into two books: the first, a very short one, of twenty-four pages only, gives the *History of Botany*, in a succinct, but satisfactory manner, down from Theophrastus, the Father of it as a Science, till it received its present perfection, in the systematic view, from the celebrated *Linnaeus*; — a name too great for praise! and whose works will live as long as there is science in the world.

In the second book, which treats *Of the Vegetable Structure; and the Life of Plants*; our Author appears to great advantage, and shews himself a thorough master of his subject. Vegetables, the knowledge of which is Botany, hold a middle rank, he observes, in the great Orders of the Creation.

For

For natural bodies are arranged into three classes, easily distinguished, and utterly distinct from one another, viz. Minerals, Vegetables, and Animals. Of these, Vegetables are placed in the middle state: superior to the Minerals, in having organized bodies; inferior to the animal kinds, in wanting a nervous system. They are capable of growth, but below sensation.

In speaking of the *Constituent Matter of Vegetables*, he shews, that it is not really distinct from that of Animals, (as hath been thought by some) for all may be reduced, by Fermentation, to one and the same substance, insomuch that the animal and vegetable nature will be entirely lost, and each of the bodies reduced to a substance neither animal nor vegetable in its nature, but capable of feeding equally Animals or Plants. 'So true it is, that Matter, as Matter, has no concern in the qualities of bodies; but all depends on its arrangement: hence Water, which is tasteless, feeds aromatic Mint; and the same Earth gives nourishment to Bread and Poison.'

In treating of the *Arrangement of Matter into a Vegetable Body*, he remarks, that the first view we take of a Vegetable, gives us an idea of an almost infinite number and variety of parts; different in form and structure, and in so high a degree complex, that the appearance has disheartened many from prosecuting the research. But perseverance in the examination, will divest the subject of all its seeming intricacy; and the parts which appeared so numerous, will be reduced to a very small account: for

'A careful maceration, in soft water, will separate the real parts from one another, and shew that many are but distinct in appearance. By dissolving the parenchymatous substance of entire Vegetables, we obtain the vascular parts, separated from one another, and entire: and whensoever we begin the account, we find them only seven. These are, 1. an Outer Bark; 2. an Inner Rind; 3. a Blea; 4. a Fleshy Substance; 5. a Pith. There is, indeed, between the Flesh and the Blea, 6. a Vascular Series; and 7. Cones of Vessels take their course within the Flesh: these are properly as distinct parts as the five more obvious ones, and these are all.

'Whatever part of the Plant we examine, we find these, be it a Fibre, the body of the Root, or the Stem. We never find more: and tracing these thus separate from all other parts of the Plant, we see the other, or external portions.

tions, are only produced
 complex structure of
 infant.—The Root,
 ing Stalk, we thus find
 the same seven parts
 nued from the same
 of growth. This is
 body; and what are
 new and strange parts
 natural extremities and
 which form the entire
 seven; 1. the Cup;
 Petals; 4. the Nectaria
 ed in one thick ring;
 cle of Seeds; and 7. the

The seven exterior parts
 nations only of the seven
 Plant; when the maceration
 terminates the outer Bark
 Petals, the Blea forms the
 ends in the Nectaria, and
 Conic Clusters form the Root
 the Seeds and their Capsules
 struction of a Vegetable Body
 succeeding chapters, by presenting
 entire view of the subject
 that these fourteen parts, seen
 to seven: and we shall see
 tho' their course be less plain
 tions less distinct in others.
 accidental, the same outer
 green on the Stalk, and red
 is all found, by this maceration
 tinued substance.

Every piece cut from a Plant
 tains all the parts of the Plant
 into a Stalk upwards, and into
 separate, at a due height from
 parts of a Flower.

Thus we see the arrangement
 of Matter into a vegetable Body
 highly perfect, and worthy of his
 is not so complex a thing as it appears
 rangement being once made in order
 is created for ever: for growth

arrangement, when it has heat and moisture; and there is no generation among Plants.—This is the general system of vegetable Bodies; and we may from this proceed regularly to the detail of their parts.

He accordingly proceeds, in the succeeding chapters, to a full and accurate examination and anatomy of the various constituent parts of the *Black Hellebore*;—a Plant the best adapted, it seems, to answer the necessary experiments, whereby to compleat the intended disquisition. Having therefore cleaned the Root in a very nice manner, he begins with the examination of a *Fibre*, both as to its external and internal construction; he then proceeds, in like manner, to the *Body of the Root*; afterwards to the *ascendant Shoots*; he next enquires into the *Construction of the entire Plant*; then considers the *Course and Construction of the outer Bark, and inner Rind, of the Blea, and Vascular Series*: he then proceeds to the *Flesh of the Plant*; the *Course and Structure of the Pyramidal Clusters*; and concludes this part of his enquiry with an examination into the nature of the *Pith*:—‘a substance (he says) which has been thought very important, but which a more critical enquiry robs, in a great measure, of that character.’

His anatomy of this, and other Plants, (the arrangement of the several parts of which, corresponds much with that of the *Black Hellebore*, as to agree in all essential articles) is illustrated with a great number of elegant and very accurate representations of every part, internal as well as external, engraved upon copper, generally with great care and precision; tho’ we are sorry to have observed a few, and but a few, slips of the Engraver’s hand; and even those are only in the *References*.—Thus, Plate II. fig. 14. the Engraver has put 1, 2, 3, 4, 7, 6, 7, omitting the No. 5. — Plate III, fig. 28, is put for 29.—Plate VIII. fig. 107, wants the letters of reference *a a*, and *b b*, tho’ they are mentioned in the book, at p. 65.—These, it must be owned, are defects scarce worth notice; and would, accordingly, have been overlooked, but that we thought the correction of them, (easily done with a pen) might be agreeable to the Purchasers of so considerable a work.

From our Author’s ingenious observations upon the inner structure of the Substances of Plants, (which cannot be fully comprehended without the Plates to which they refer) we learn what parts are essential to the Vegetable System, and what only accidental; what absolute, and what merely temporary. Thus may we distinguish the importance of the several

veral parts, and be-
enquiries into this cu-

After treating of
what he calls the *Life*
‘ power whereby th
‘ advancing from th
‘ lay within the Seed
‘ and disclosing regul
‘ forming new Seeds
this Life he apprehend
the Plant; and its pow
of that part.—From h
tion of a Plant in the
into the Seed;—the Gro
Course of the Juices in

The learned Author
ingenious experiments
but especially the last.
who suppose a *Circulation*
tables, analogous to th
does he think that it ou
observes—

‘ They erred who fanc
‘ Plants; for the use of
‘ tion and Evaporation;
‘ plain facts confirm it, th
‘ thought Absorption and
‘ essential parts of Vegeta
‘ deep, and has not been ol
‘ rious being fixed on one
‘ the other.—Much more
‘ the subject is yet new, an
‘ pate the researches of oth
‘ be replete with wonder.’

Our Author’s talents (not
plied as in the present work)
per sphere:—so that we hope
nious researches still farther in
World; where the apparent
power are as amply displayed,
more splendid, scenes of the c

A Voyage to the Coast of Africa, in 1758. Containing a succinct Account of the Expedition to, and the taking of the Island of Goree, by a Squadron Commanded by the Honourable Augustus Keppel. Illustrated with Copper-plates. By the Reverend Mr. John Lindsay, Chaplain of his Majesty's Ship Fougueux, in that Expedition. 4to. 5s. Paterson.

THIS account of the Expedition against Goree is drawn up in the form of *A Letter to a Friend at London*: but as the said Letter is a pretty long one, and wrote in no very elegant stile; in order to relieve the Reader in the perusal, the whole is divided into fourteen chapters, accompanied with a set of uncommon *Notes*, many of them evidently wrote by the *Author* himself, and expressed in the first person; whilst some others seem to have been added (if one may judge from the sense of them) by a different hand, tho' not the least intimation is given, throughout the whole, that any *Editor* was employed in the publication.

In the first chapter, we are informed, that two of Commodore Keppel's Squadron sailed from Spithead to Ireland, with the transports, October 16, 1758, to take on board seven hundred soldiers; and that the remainder followed three days after, and arrived at Corke the 22d, when Mr. Keppel first hoisted his broad pendant, on board the *Torbay*, and endeavoured to sail from thence the 26th, but the wind shifting when he had almost cleared the harbour, he was obliged to return into it again. In doing this the *Nassau* and *Fougueux* had the misfortune to run foul of each other, by which accident the latter received so much damage as to be unable to make the harbour that night, during which such a terrible storm arose, as kept her in continual jeopardy, till the 28th at noon, when it began to abate. And even when she had got into the harbour, her perils were not at an end, for on the 6th of November she was drove from her anchors, and obliged to hang out the ensign of distress; and did not get moored in a place of safety till the 8th. On the 11th of November, the winds coming about, they sailed from Cork, and the whole Squadron were off Kingsale that afternoon, consisting of the following ships, viz. the *Torbay* of 74 guns. Commodore Keppel, and Capt. Owen; the *Nassau*, Capt. Sayer, and *Fougueux*, Capt. Knight, of 64 guns each; *Dunkirk*, Capt. Digby, of 60; *Litchfield*, Capt. Barton, of 50; *Prince Edward*, Capt. Fortescue, of 44; the *Experiment* and *Roman Emperor*, frigates; the *Firedrake*, and *Furnace*, bombs; two bomb-tenders, and six transports with troops on board.

Chap. II. contains
met with during their
avoiding such accident
of embarking troops fr
on account of the dela
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Chap. III. acquaints
at Sea, on the 18th,
along with him, as a sm
to the 20th they had pre
ning and thunder to a
modore had one of his pa
mast split to pieces. In
surprized with the sight
some of the ships so near,
one of them, the Litchfi
with all her masts gone by
of giving her the least ad
ably lost; part of her peop
being made slaves by the
and one of the Bomb-tendr
lost. An accident this, th
ever happened, since sailing
degree of perfection! Th

‘ By our Reckoning we
‘ twenty leagues distant from
‘ dreadful tempest, were dr
‘ [betwixt Cape Blanco an
‘ hour’s longer darkness wou
‘ the whole of our Squadron
‘ among the Barbarians! 3
‘ stroke, to the whole Art o
‘ been too near to be deceived
‘ of our countrymen, in most
‘ hind us, the accident wou
‘ have been ever credited.’

After some inaccuracies in th
arrived in the Bay of Santa C
December the 14th; where th
sport, dispatched after them fro
a happier passage, arrived here,
before them. Here they were
Guzinsfy, with Brandy for the

the day following, the 20th, having recruited the squadron with water as well as wine, they bid adieu to the island; [Chap. 5.] and on the 24th reached Cape Blanco. On the 27th in the morning they fell in with Cape Verde; about ten o'clock, discovered the fort and flag-staff on the island of Goree; and anchored in the road of that place at three in the afternoon.—On the morning of the 28th, at four o'clock, all the flat-bottomed boats were sent on board the transports, to disembark the troops. About eight, the signal was made to weigh anchor; and as it was necessary for one of the bombs to go down first, the *Prince Edward* was ordered to cover her from the fire of the enemy, and to anchor a-breast of a small battery, a little below the citadel. The eldest Captain, Mr. Sayer, in the *Nassau*, was ordered to lead the line of battle on the right, anchoring a-breast of St. Peter's battery. The *Dunkirk* followed in the order, and was to bring up a breast of a battery, a little to the north of the former. To him followed the Commodore in the *Torbay*, taking the west-point battery; and Capt. Knight, in the *Fougueux*, bringing up the rear (having directions to cover the other bomb), had for his share a battery of eight guns. About nine o'clock the *Prince Edward*, with the *Fire-drake* bomb, bore down to the island, and began the action by throwing a shell from the bomb. The enemy returned the fire, and with the second shot carried away the *Prince Edward*'s ensign-staff, and set fire to an arms-chest, which blowing up, killed a marine.—The Commodore observing that the *Firedrake* over-charged her mortars (her shells falling beyond the island), sent a message to the *Furnace* bomb, *to avoid that extreme, and begin their fire*; which order was immediately obeyed.—The *Nassau* and *Dunkirk* went down together to their stations. The fire of the former was remarkably brisk, but not well aimed; insomuch, that her shot went mostly through the roofs of the houses, and while some took place, many went quite over the island.—Capt. Digby in the *Dunkirk*, did not fire with the briskness of the *Nassau*, but with more success; not a gun being fired before it was pointed, so that every shot did execution.—The Commodore having brought up with great alacrity; we are told, that the fire from his ship, the *Torbay*, was so terrible, so near, and so well aimed, that none but madmen could have stood it. Accordingly, the Governor struck his flag, just as Capt. Knight, in the *Fougueux*, was about to drop his anchor. Whereupon, a little after noon, the Commodore sent a party of marines on shore, who took possession of the island; and marching up to Fort St. Michael, hoisted the

British colours.—The Governor surrendered himself and garrison prisoners at discretion.—The loss of the English in this attack, was only about 20 men killed, and 70 wounded.

Chap. 6. The island of Goree, is situated in Lat. $14^{\circ} 41'$ N. Long. $17^{\circ} 20'$ W. from London; about eight leagues to the S. E. of Cape Verde, and within three miles of the main Continent. It was yielded by Biram (a king in those parts), anno 1617, to the Dutch, who kept it till 1663, when it was taken from them by the English, but recovered again the year following by its former owners, who lost it. (1677), to the French, in whose possession it has remained ever since, till its late reduction by Commodore Keppel. It is about three quarters of a mile in length, and somewhat more than one quarter in breadth. The ground is low and even, except towards the S. W. end, where it rises into a rocky hill, on which the Fort St. Michael is situated. The soil and water of the island, are both very bad: and their provisions are brought chiefly from the continent.

The number of cannon on the different batteries here, before the action, amounted to 110 pieces; amongst which, we should not omit the mention of an *English* piece, supposed to have remained there, ever since the place was before in our possession. It is 'a long brass cannon of a small bore, towards the middle of which is engraved, the illustrious name of *Elizabeth Regina*, and nearer the touch-hole it bears the maker's name;—*Thomas Pit made this piece, 1589.*' (p. 51.) The value of the stores and effects taken in this place, is supposed to amount to about twenty-thousand pounds, for the benefit of the captors.

Chap. 7, 8. After placing a garrison in Goree, under Major Newton as Governor, the Squadron sailed from thence, January 12, 1759, and on the 16th reached the mouth of the river Sanaga, in order to leave a new Governor (Col. Werge), and a reinforcement of land forces at Senegal; the doing of which took up their time till the 23d, as there are two extraordinary bars in the mouth of the river, which render the navigation up to Fort St. Lewis impracticable, for any but very small vessels, and extremely difficult even for such. This fort, which is but weak, is situated on a small island in the river, about twelve miles from its mouth; and may be rather called a store-house for merchandize, than a regular garrison for troops. [Chap. 9, 10.] There is, it seems, a Negroe Town upon the island, just under the fort; amongst the inhabitants of which, the Romish clergy (while

(while the place was in the hands of the French), had been at great pains to make converts to Christianity, and not without considerable success. These Converts, we are told, could scarce be persuaded to look upon the English, when they came there, as Christians; for, it seems, they had not so much as a single Clergyman amongst them; nor were the Chaplains of any of the Regiments there, even at the time when our Author visited the place: upon which gross neglect, he makes some just, though melancholy reflections*.

Chap. 13. contains various schemes for the better cultivating our African acquisitions, and reasons against their being restored to the enemy, at a peace: and in an enquiry into the different advantages to be expected from a company, or a free trade, he gives the preference to the latter.

Chap. 14. Having finished their business at Senegal, the Squadron sailed from thence, January 23, 1759; but parting company in their way home, the *Fougueux* underwent great danger, having suffered much in the stormy weather she met with: and with much difficulty, made the Lizard on Ash-Wednesday, the twenty-ninth of February, 1759, (as it is printed at length) though not *Leap-year*.—Upon their arrival at Portsmouth, the *Fougueux* was declared unfit for any farther service, and broke up.——

Thus ends, Mr. Lindsay's account of his voyage, which might have afforded more satisfaction in the perusal, if he had bestowed a little more care upon the composition. Inaccuracies of expression it abounds with, both as to the structure of his sentences, and the choice of his words;—such as *impostures*, instead of *impostors*, p. 82; *ordonance*, p. 27. and *ordnance*, p. 51. for *ordnance*; *would*, for *should*; *will*,

* The general non-attendance of regimental Chaplains, upon their respective Regiments, especially when abroad, is doubtless, an abuse that calls aloud for redress. But how is redress to be hoped for, so long as those Chaplainships are allowed to be *publicly sold*, and a *constant leave of absence*, is usually made one main point of the infamous bargain? We ourselves could name Chaplains, whose Regiments have been in *America* most of the present war, whilst those who should watch for their Souls, have been shewing their own delicate persons, at some of the places of public resort in *England*. Instances could also be produced of *others*, who have not so much as *once seen* the Regiments, to which they *should constantly* officiate. What may be the *most proper* remedy for abuses of this kind, we presume not so much as to hint: but that *some* remedy ought certainly to be applied, every unbiassed person will readily allow.

for *shall*; and many other strange idioms of speech, in different places.

The Plates are nine in number, and all engraved from Mr. Lindsay's own drawings; and may be of great use to future Navigators, tho' some of them are not executed in the most elegant manner. The first is a new Chart of the Harbour of Corke, which Mr. Lindsay began a twelve-month before, when in that port; renewed his remarks on the present occasion; but has not yet been able, as he says, to finish the whole, quite to his own satisfaction, tho' he hopes it may still be of public benefit, imperfect as it is. Plate II. exhibits various appearances of land from sea, particularly of the Canary Islands, and the coast of Africa, from Cape Blanco towards the river Gambia. Plate III. gives a prospect of Sancta Cruz on the island of Teneriff. Plate IV. contains figures of various kinds of Trees, Shrubs, and Plants. Plate V. is a Chart of the coast of Africa, in the neighbourhood of Goree. Plate VI. is a plan of Goree, on a large scale. Plate VII. exhibits three different perspective views of Goree, and some other miscellaneous figures. Plate VIII. exhibits representations of divers sorts of Fishes, taken in the sea near Goree; which, he says, abounds with great plenty of various sorts. Amongst the rest we have the figure of a *Dolphin*, but we do not recollect the mention of such a fish in the book. Plate IX. presents us with a plan and perspective view of the Island and Fort of Senegal.

A Plan for Arranging and Balancing the Accounts of Landed Estates. By Corbyn Morris, Esq; Folio. 5s. Millar.

THE Dedication of this work, to the Hon. Charles York, Esq; sketches, in an animated and elegant manner, the character of the Earl of Hardwick. The introduction exhibits a short history of the Author's own transactions with his Steward, and recites in strong and natural colours, the perplexity he was involved in, from the embarrassed Accounts laid before him: wherein other landed Gentlemen will, probably, see delineated, a representation of anxieties and difficulties relating to landed Accounts, similar to what they themselves may frequently experience.

The work itself contains, first, an account of the Receipts and Disbursements for one year, from an Estate consisting both of Farms of fixed Rent, and of various branches of uncertain

certain Income, as supposed to be laid before the Landlord, by his Steward : which Account, though the dates, sums, and other circumstances, are accurately delivered, is rendered, by the promiscuous insertion of articles belonging to different Farms, totally obscure and perplexed. The great object of the Author, therefore, is to form such a plan, or such models, as they are called by him, that the same articles which are contained in this account, being arranged under proper classes, may exhibit a clear view of the progress of the Estate, in all its branches, during the period given.

The models proposed by the Author, for this purpose, are,

I. An Entry Book, for containing a state of the Steward's Receipts and Payments on every branch separate, with all the circumstances, of times, persons, and occasions, relative to such Receipts and Payments inserted without contraction. This Entry Book also comprehends the Steward's out-standing Balances at the commencement and end of the period : so that it constitutes the total Charge and Discharge of the Steward.

II. An Abstract, wherein the dates, and other circumstantial incidents being omitted, the arrears of Rent on each branch, at the commencement and end of the period, and the pecuniary amounts of all other articles, both of demand and disbursement, may be so stated, in distinct columns, opposite to each other, as to constitute a compleat charge and discharge upon every branch of the Estate.

Into these two Models, the articles in the first promiscuous Account, with some others omitted therein, which are necessary to be inserted, are all transferred with the greatest facility ; whereby a charge and discharge of the Steward, and also a charge and discharge of each branch of the Estate, are formed with brevity and perspicuity : so that every article of useful information, as well as of curiosity, relative to the Accounts of each branch, seem here to be fully delivered.

The opposite articles on each side of the Entry Book, and Abstract, which balance each other, are adjusted with clearness and propriety ; and their equality, though it seems self-evident, is strictly demonstrated : Veritute, and Verisimilitude, being extremely liable to be mistaken for each other ; instances of which are expressly given by this Author in several propositions, which appear, at first view, to be just, but are afterwards plainly shewn to be erroneous.

The

The method proposed by this Author, of comprehending casual and uncertain branches of Income, in the same uniform manner with branches of fixed Rent, happily conquers the greatest difficulties in landed Accounts; so that scarce any variety can occur in them which is not here fully considered. We are therefore attentive to apprise, in the earliest manner, the landed Gentlemen of Britain and Ireland, of the execution of this work; which promises fair to remove many of their present perplexities and embarrassments, and to procure to them security and satisfaction in the management of their estates.

The Publication of Mr. Colden's Paper, in our last Review, has obtained us the following; for which we are obliged to the ingenious Author of Epistles to Lorenzo.*

To the AUTHORS of the MONTHLY REVIEW.

GENTLEMEN,

IT is with pleasure I learn, by a Paper published in your last Review, Mr. Colden's design of obliging the world with a new edition of his *Principles of Action in Matter*; corrected and amended. In his attempt, however, to remove the objections that have been made to his theory, I conceive he has omitted some of the principal. In the first place, Mr. Colden, in common with many other physical Writers, has thought proper to set out on imaginary principles, and builds his whole system on a metaphysical plan.

The objects on which physiological enquiry should be founded, it is presumed, are those of the sense, and not of mere conception. Maupertuis, in the beginning of the treatise wherein he endeavours to explain the phenomena of Nature on his principle of the least Action, tells us, indeed, that to attempt an explication of them, by means only of Matter and Motion, is truly extravagant; but, I apprehend, the world is under no necessity, as yet, of taking this assertion for truth; or of shewing so much complaisance even to the great abilities of that Philosopher, as to conclude it extravagant to engage in a design of which he might think himself incapable.

* See the first article in our Review for January last.

In Mr. Colden's treatise, we are told, of the necessity of admitting, that a certain part of Matter is in itself endowed with a Principle of Action. But is not this Principle of Action diametrically opposite to our very idea of simple Matter? Or, can two species, so essentially different as the inert and the active, be ranked with any propriety under one genus? Supposing, however, no absurdity in this, pray what is the action of that which does not move? A little reflection, says Mr. Colden†, may discover, that the difficulty of conceiving any kind of Action without Motion, is occasioned by a faulty connection of ideas, which ought not to be joined together. 'When a man thinks,' continues he, 'he does something; then thinking is acting, or is a kind of action: but this action cannot be conceived as either moving or resisting; it is a kind of action of a peculiar kind, differing from all other kinds of action.' But may we not ask, how this one kind of action differs from all other kinds of action? It cannot be wholly and essentially: for, in that case, it would not be action: it must be only partially and specifically; and, if Motion be so very essential to most kinds of Action, I do not see how we can separate the idea of Motion from any one; unless, indeed, we have annexed two distinct, and absolutely different, ideas to the word action. Perhaps, this also is really the case; for there is as much difference between metaphysical and mechanical Action, as between a mathematical and physical Point. The former, however, we know nothing of; and, tho' I will not say it is futile and frivolous to introduce it into physical reasoning, yet, from an argument I remember to have seen made use of in one of your former Reviews‡, I think it doubtful, whether thinking may with propriety be called acting. But supposing it to be some kind of action in, or of, the Mind, it is surely such as is no object of physical science; a science founded on experiment, and dependant on the objects of sense.

But it is said, 'Matter resists; and every thing, substance or being, endowed with the power of resisting, or the *vis inertiae*, is truly an agent, exerting a certain kind of action, whereby it persists in its present state, and opposes and lessens the action of every other agent that can change that state.'

Now, if the resistance of bodies be owing to their *vis inertiae*, the very term is expressive of a passive, and not an ac-

† See Principles of Action, &c. p. 7.

‡ See Review for October, page 334.

five, quality; and, the bodies is only apparently in consequence of being bodies, unless those other them: so that their action. Every physical subject, distinct from, or as a compound substance; and every phenomenon; this substance then acts than when it does not neither wholly or partially active, and if it doth, it moves.

Again, suppose it could be at rest, should resist and is no proof of the existence of the active part of the former; the active part of the arising from, the body striking if there exist in Nature a perfectly inactive; and, though physical experiment, we find resistance, yet it is more real effect of the intestine motion of bodies, than to conceive such in itself, without any such motion.

It is true, Mr. Colden says, is so very different from that manner be conceived as the cause: and again, that notion of resistance. But let us he obtained his idea of resistance, ivory, or marble, made to that its vibrations should be impeded of each vibration, it should be placed at twelve inches distance not conceive that we held a piece of our hands, twelve inches long? occasioned by the motion of such as that of the resistance occasioned of marble or ivory endwise between it would, as certainly as that a ligament round, appears to be a hoop of vibrating chord appears to be as thick vibrations.

|| See Principles of Action, page 11.

In Mr. Colden's treatise, we are further told, that there exists another kind of Matter, endowed with a principle of self-motion, or a tendency to move in every direction; which always takes effect on the side of the least resistance*. Now, as experiment does not furnish us with any idea of the active resistance of a substance, independent of motion, so neither can we form any physical idea of the self-motion of such substance, or of the tendency of it to move in all directions; without supposing such a tendency the effect of some prior motion.

I do not pretend to deny the existence of bodies capable of actual resistance, or such whose parts are propense to move in the direction of the least resistance. A thousand experiments serve to prove the existence of elastic bodies actually resisting in every direction; but it does not follow that such elasticity is a primary essential property, owing to no mechanical cause. To say that resistance or motion is essential to this, or that, kind of matter, which some how or other resists and moves, is no explanation of the phenomena of the resistance and motion of bodies.

It is not, however, an easy task to explain the several appearances in Nature, solely from the principles of matter and motion: but, as a mechanical explication would be infinitely more satisfactory than a metaphysical one, it is requisite that method should be pursued much farther than it has yet been done. For I cannot conceive we are under the necessity of supposing the existence of two or three different kinds of elementary matter, till it be shewn that the properties by which they are distinguished, are not, or cannot be, the mechanical effects of one kind of matter, variously put in motion,

I will not take upon me, notwithstanding, to say, there exists in Nature an absolutely, and in every sense, inert, impenetrable substance, such as the primary elements of bodies have been supposed to be. I subscribe, in a great degree, to the Berkleian system, and believe the contrary: but, with respect to all physical reasoning, it is exactly the same thing whether it does or not. For, agreeing with Mr. Colden, that the property or quality of any thing is nothing else but the action of that thing†; I say, the *vis inertiae*, elasticity, gravity, and all the other active properties of bodies, arise only from the different modes of the motion of the component parts of such bodies; the primary elements, considered

* See Principles of Action, page 12.

† See Ibid. page 3.

therefore as divested of these properties, must also have no mechanical action, i. e. motion or principle of motion left.

In this case, matter would consist only of solidity and mobility; that is, would only take up a certain quantity of space, and be liable to be put in motion. It may be said, indeed, that the cause of its solidity, or that cause in consequence of which any one part of matter excludes every other part of it the same place, is an agent. It may be so; and I conceive it is; but its agency is of so different a nature to that of mechanical action, that no experiment can assist us in the investigation of it. It should be esteemed, therefore, an object of abstract metaphysical reasoning, and ought never to be ranked in the class of physical agents.

It is a mistake to think the resistance of bodies proves the impenetrability of the primary matter, or that such impenetrability proceeds from a similar cause to the resistance of bodies. The first elements may be perfectly inert, in a mechanical sense, and yet be notwithstanding impenetrable; their impenetrability being, in fact, a necessary consequence of their being homogeneous; for, even supposing every one of them to be agents, and their mode of action what it will, a similar agent, acting with the same degree of power, in every one of them, how should one be penetrable by the other? And, by the way, let it be observed, that the only proof we can have of the impenetrability of body is, that it is impenetrable to other bodies. The absolute impenetrability of matter is, therefore, in all probability, a mere chimera: at least, whether it be or not, no experiment we can make can possibly determine. With regard to all mechanical reasoning, however, it is, and must be considered, as both inert and impenetrable; and if, from the motion of such elements, may be deduced the several properties of bodies, with the general and particular phenomena of Nature, it is surely needless to attribute them to the agency of powers, of whose mode of action we can form no competent idea.

With respect to Mr. Colden's application of his Principles, in explaining the cause of Gravitation, and the Motion of the Planets, it is certainly ingenious, and, perhaps, very near the truth. The existence of an elastic medium, or Ether, in the space between all bodies, is undoubtedly true; and there is all the reason to believe, that Gravitation is the effect of the action of such bodies on that Ether, and of the reaction of that Ether on bodies: but it must not be concluded, as before observed with regard to resisting bodies, that the Elasticity of that Ether is owing to any essential quality in

its component parts, inexplicable on mechanical principles. On the contrary, it were not, perhaps, difficult to shew in what manner an elastic body would necessarily be formed by the most simple motion given to the primary elements of matter, such as I have above represented them, i. e. only as inert, moveable, and impenetrable.

It is well known, that in order to be moveable, whatever be their form, they must lie at some little distance from each other, or, in consequence of their impenetrability, they could not move †.

Suppose then a motion given to a number of contiguous particles, lying as it were in a plane, in a direction perpendicular to the said plane; it is evident, that as these particles move forward in parallel directions, those lying at rest before them must be displaced by their motion. But, unless the direction of the moving particles should pass just through the center of every other lying before them, they would strike or press them unequally on the sides, just as they should strike them more or less obliquely: those particles only which should lie in a line perpendicular to the center of the moving plane, and therefore would be impelled with equal force on both sides, being carried directly forward. These also, being impelled with the greatest force, would, in consequence of the universal principle of action and reaction, retard the motion of the moving particles in the center of the plane, while those toward the extremities of the said plane would move faster than those in the middle, in consequence of meeting with less resistance; the particles lying at rest, in the direction of the moving ones, on the outside of the plane, being sooner displaced than those lying in the way of the middle of that plane. Now, the particles describing, or moving in, this imaginary plane, being moved in every part of it with an equal degree of force, and resisted by a force unequal in every part, those particles will not continue to move forward as they set out, in parallel directions, but tend to a certain point, or focus, perpendicular to the center of the plane.

† That is, not one among another, in the same quantity of space they should describe while at rest.

For, let the Circles *a, b, c, d, e, f, g, h*, in the annexed Diagram, represent the particles lying in the diameter of the said plane; and being moved, setting out in the parallel directions *aa, bb, &c.* it is plain, that as, for the reasons before given, the particles *a* and *b* will move faster than all the others, and *d* and *e* slower; and that the rest will move more or less slow in proportion to their distance from the center; so, for the same reason, the side of each particle toward the center will move slower than the other side of it, and therefore the direction of all those particles, will be changed; and, instead of moving in parallels, as in the above Diagram, will move toward a point, as in the following,



As the motion should be continued, also, the inequality of resistance increasing, the focus, or point, to which they would tend, would approach nearer and nearer, till it should arrive in the center of all the moving particles; which at that instant forming a sphere, and striking together, in directions to their common center, would vibrate back again in the opposite direction, all in right lines from that center.

It may be objected, indeed, that these particles striking against each other in opposite directions, their whole motion should

should be destroyed; and that after their collision they would lie perfectly still. But it should be considered, that tho' the motion of two bodies, each of which hath a large portion of the *vis inertiae*, might be in appearance destroyed by meeting each other in opposite directions, yet the motion of two elastic ones so meeting, would be as apparently increased: and, therefore, that of two elements, that have neither elasticity nor *vis inertiae*, but are only impenetrable and moveable, would be neither increased or diminished; but with the same force they struck each other would they fly back in opposite directions.

For the same reasons also would the particles, so vibrating from their common center, be made to return back to that center again: and that on account of the reaction of the particles of the surrounding medium. And thus a spherical body would be formed, whose parts would vibrate alternately from the center to its circumference, and from its circumference to its center.

If the vibrations of such parts, also, were too quick to be perceptible, such body would appear to have an innate power of activity or motion, which would have a perceptible effect on the side of least resistance: the vibration of its parts being shorter if opposed by a dense medium than if by a rarer one, and *vice versa*. Such bodies, therefore, would also, on the whole, be larger in a rarer medium than in a denser, and perfectly resemble such as we call elastic bodies, capable of rarefaction and condensation.

In like manner might it be shewn, that the *vis inertiae* of bodies, their tenacity, gravity, and other properties, are the mechanical effects of the motion of the primary elements of an homogeneous matter: and that, not of any subtly-devised mode of motion, for which a numerous sarrago of suppositions must be previously made, and granted; but from the most simple impulse, producing such effects from an evident mechanical necessity.

I come next to Mr. Colden's supposition, that Light is the agent which gives motion to the Planets; and that all bodies receive motion originally from Light.

There is something very peculiar in what this Gentleman has asserted of the agent, substance, or thing which he is pleased to call Light. He allows that Light, if nothing hinders, gives motion to bodies in the direction of its rays; but that it does not give it by impulse, as one body in motion moves another, but in a manner no body knows how.

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• See last Month's Review,

Two heavy bodies, meeting each other in opposite directions, it is said, destroy the motion of both. Their relative motion I grant; but not the positive force, or Momentum, with which they moved; for, when a body is struck on any side, the component parts of such body endeavour to fly off in all directions from its center; which plainly shews, that such force is communicated to those parts; nor is there left any room to doubt that it is, by those parts, communicated to, and distributed among, those of the ambient medium.

The doctrine of the intestine motion of bodies, is neither new nor strange; it may seem extravagant, however, to pretend to account for the cohesion of their parts, from their motion, and the resistance of the medium in which they exist: and yet nothing is more true than, that, as every fluid resists in a proportion to the velocity of the body endeavouring to move through it, the velocity of the moving parts may be so great as to cause them to be resisted, and repelled, by the rarest medium: even as water will be easily penetrated by a ball coming from a musket loaded with a small charge, which would be beaten flat, or rebound from the surface, if such musket should be loaded with a great one.

The plausibility of this doctrine is further wonderfully confirmed, by every phenomenon respecting the artificial Magnet. The hardness and softness, toughness and brittleness of bodies, seem also the natural consequence of the long and short, quick and slow vibrations of their constituent particles. The preservation of bodies, a long time, from decay, in the Torricellian or Boyleian vacuum, their putrefaction and dissolution in grosser mediums, with the fermentation and consolidation of fluids, may also, I doubt not, be mechanically accounted for by the same means. This, however, is a task for another Des Cartes or Newton, which this age of dissipation is not likely to see.

But, notwithstanding, I question if motion can be absolutely annihilated and destroyed by motion; yet, that immaterial or spiritual agents are capable of giving absolute motion to matter, and of withdrawing it, I conceive very possible; as experiment seems to shew, that the power of moving in animals, in consequence of their perceiving objects of desire, danger, use, pleasure, and others, depends on something more than the mere organization of matter: and yet, their perceptions follow, as necessary and mechanical effects of the organization and motion of bodies. The action, or motion, of the material agent, therefore, plainly affecting that of the immaterial one, that of the latter, doubtless in the same de-

gree, affects the former: and, indeed, we daily see, that the Will, or immediate intention, so move, gives actually a mechanical power to the muscles: so that this power is limited by the organization, or action of the matter constituting those muscles; for no will, or desire, could enable the strongest man to lift ten thousand pounds weight, or do any other action equally beyond the mechanical resistance of the parts.

An inference, not an incurious one, may be drawn from this observation, viz. that (seeing the modes of action in the immaterial and material agents, are not so dissimilar but that an equality of power must be kept up between them) if, when the immaterial agent is affected in the degree necessary to cause a clear and distinct perception of any object, the motion of the material agent so affecting it, be supposed of a certain definite momentum, the momentum of every other motion, causing a clear and distinct perception of any other object, by means of any of the organs of sense, must be the same. For, if the momentum be greater or less, it will raise a confused perception, which may be either too weak or too strong.

And that this inference is no chimerical one, experiment seems to prove: thus, the momentum of every motion being

or the force they will resist, is the measure of the force of that action of the mind.

If the mechanical Philosophy may lead us thus far, surely we are not reduced to adopt the supposition of Light's being an agent, whose mode of action is inexplicable on mechanical principles.

I am, notwithstanding, as fully persuaded as Mr. Colden himself can be, that a motion propagated from the sun, through an elastic, or vibrating, medium, is the cause of the motion of the Planets; and that even their densities, magnitudes, periodical times and distances, depend on mechanical causes nearly allied. And yet, I do not think we can with propriety say, they are moved by the action of Light. For, if the rays of Light are transmitted in strait lines from the sun's center to the Planets, the motion I mean, or the particles moved by it, are not Light; for this motion is, I presume, propagated in spiral lines from the sun, and returned back again in strait lines to it. My motives to this presumption are founded also on mechanical principles.

Such, Gentlemen, are my objections, and my reasons for objecting, to Mr. Colden's *Principles of Action in Matter*; my motive for addressing you on this subject, being only the real improvement of physical knowledge; for, notwithstanding I think Mr. Colden has gone a little out of his way, he has, in my opinion, proceeded much farther toward the explanation of the phenomena of Gravitation, and the Motion of the Planets, than any other physical Writer.

These, however, tho' the most grand and striking in appearance, are not the most difficult to explain. Many plausible theories may be invented that will serve to account for general appearances, the minutiae of which are not known. But all the phenomena of Nature must be solved by the same principles, and the tenacity and cohesion of bodies be shewn to arise from the same causes that move the Planets, keep them in their orbits, &c.

I must confess, it is a matter of some surprize to me, that so many ingenious men have employed themselves in search of the causes of Magnetism, Electricity, and the like, running into chimeras, of effluvia passing along the surface, or running through imaginary pores, without first having succeeded in explaining the nature and constitution of the bodies themselves, on which such phenomena must, in a great degree, depend.

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We would wish, for the same reasons, that men in trade would not be so ambitious to crowd into the Commission of the Peace; since, from their education, and situation in life, they must necessarily have been debarred from those opportunities of information and improvement, requisite to qualify them for the due discharge of so important a trust. Besides, their acting in such capacity tends greatly to diminish the dignity which *should* attend such Magistrates. When Justice is dealt from behind a counter, the Distributors may be literally stiled *trading Justices*: and nothing can be more ridiculous, than to see a man signing a Minimus with one hand, and weighing a Pound of Currants with the other.

But, to return from this digression, we may venture to say of the work before us, that, notwithstanding its boasted utility, it will be of little benefit to any but the Printer. It is, indeed, a notorious piece of piracy from *Burn's Justice*: the several heads it treats of are imperfectly abridged from thence, and in many parts several pages successively are transcribed *verbatim & literatim*.

It would have been a sacrifice of time and patience beyond what our Readers would expect from us, to have compared the whole *seriatim*: nevertheless we have diligently collated it with *Burn* throughout many material articles, and in others *sparsim*.

The first head, relating to Apprentices, we have carefully compared throughout; and find that our *Gentleman of the Middle Temple* has strictly copied *Burn's* divisions; only he has thought proper to omit the *fifth*, which relates to money given to bind out poor Apprentices, and which is to be employed according to the directions of 7 J. ch. 3, unless otherwise ordered by the Givers. He has likewise followed *Burn* literally through the contents of the several divisions, though in one or two he has, for what reasons we know not, been pleased to abridge him.

We have also compared the head relating to Church-wardens, and find that our *Templar* has, in that likewise, exactly pursued *Burn's* divisions, excepting that he has thought fit to omit the *sixth* in *Burn*, which treats of *Presentments, and therein of Side-men and Assistants*, and to scilt in one of his own, of less consequence, respecting *Briefs and their Management*.

The contents likewise of the several divisions are, for the most part, servilely transcribed; and where our learned Compiler has ventured to abridge the original, he has, by his un-

skilled

skilful abridgment, rendered his work imperfect and absurd. The third division, for instance, in *Burn*, relates to *Churchwardens Duty in levying of Rates; and therein of Vestrim and SELECT VESTRIES*: and the contents treat of all that is compressed in the head-piece. Our Compiler, on the contrary, has prefixed the same title to his third division, but in his abridgment has unfortunately forgotten a very material part of the contents: for though his title promises to treat of *select Vestries*, yet we do not find a tittle on that subject, though *Burn* had prepared it ready to his hand. This omission is the more extraordinary, since the authorities cited by *Burn* in support of *select Vestries*, contribute to settle the long contested point, whether such Vestries were legal or not.

We have further compared them under the titles of *Consolles*, *Psor*, and other heads; in all which we find our Compiler either a servile Copyist, or an awkward Abridger; and this without paying the least acknowledgement to, or even mentioning the Author to whom he is indebted for his materials. He has so little gratitude or modesty, that he does not scruple to speak in the *first* person, even when he is repeating *Mr. Burn's* own words, which he endeavours to disguise by transposing them. Thus, in the introduction to the head relating to the Poor, he says,—‘ Before I begin to treat of this extensive title, I shall premise one general clause in the Statute of the 17th of Geo. II^d,’ &c. *Mr. Burn's* words are—“ After having premised one general clause in the Statute of the 17th of Geo. II^d, I shall treat of this extensive title,” &c.

We must not omit to observe, that though our Compiler calls his book the *UNIVERSAL Parish Officer*, and has the confidence to assert, that it contains all the Laws now in force relating to Parish Business, yet concerning *Sidesmen*, *Watch*, and some other particulars relative to parish business, we do not find the least mention.

Upon the whole, this is one of the most barefaced and bungling pieces of Plagiarism ever imposed upon the public. It may be thought, that we have bestowed more attention upon it than it deserves; but we have dwelt the longer on this article, as we think it just to detect and expose these shameless pyritical Writers, who, born without any talents of their own, have so little conscience as to live on the fruits of other people's brains. It is strange, that these Drones will puzzle their weak heads, only to mar other men's works, when they might probably gain a better livelihood by the strength of their backs.

An Essay on Scirrhus Tumours and Cancers. By Richard Guy, Surgeon, in London. To which are added, the *Hystories of Cases cured by the Author, by means of Mr. Plunket's Medicine.* 8vo. 1s. 6d. Owen.

[N weighing the merit of a new performance, relating to any art or science, these two points deserve chiefly to be considered; either it ought to teach something that is new, or to illustrate and enforce what is already known. If it answers neither of these necessary ends, it may, without injustice, be deemed literary lumber, and consigned to oblivion. But where publications are not only useless, but have also the additional demerit of being calculated to promote some selfish purpose, it becomes more indispensably the duty of every friend to learning, and to the public, to expose such specious attempts.

This Essay on Scirrhus Tumours and Cancers, may be briefly characterized, by terming it an extended Quack Advertisement; designed to inform the public, that the Author hath purchased the secret of Mr. Plunket's Poultice, and intends (to use his own words) *to make every honest Advantage of his Purchase.* However unworthy of serious animadversion such productions generally are, we hope, nevertheless, our Readers will pardon our analyzing, in a few instances, this pompous piece of Empiricism.

Mr. Guy sets out with an enquiry into the nature and cause of Scirrhus, describes their symptoms, and delineates their dreadful and alarming appearances, in the various stages or degrees of the distemper. He assumes an air of great learning, by citing the names, and mentioning the opinions of various Writers on the subject, and by references to their works at the bottom of almost every page. He likewise gives a summary account of particular remedies, and the methods of cure generally practised. But all this seems only intended as an introduction to the praises he bestows on the extraordinary virtues of his Arcanum, and to a recital of the wonderful cures he has performed with it. In regard to its manner of operation, Mr. Guy, like other Gentlemen of the same class, very much affects the marvelous.

‘ The Medicine in question (says he) is of a peculiar operation, which causes the Scirrhus or Cancer, with its Roots, to separate, and fall out, leaving a clean, well digested sore, that afterwards heals with as little trouble as any sore whatsoever: a circumstance (continues he) not

' to be obtained by any other application or method of practice that I have ever seen or heard of.'

Here we see this Gentleman plainly intimates, that he detaches the morbid from the sound parts, *by a peculiar operation*. If it, indeed, causes the roots of the Cancer to separate, without at the same time destroying the surrounding parts, we will readily own it is a circumstance which, as well as Mr. Guy, we never before *have either seen or heard of*. But if it only acts like other Escharotics, (the use of which in cancerous cases, he repeatedly condemns) by producing an Eschar indiscriminately wherever it is applied, the operation is by no means *peculiar*; consequently what he says concerning it, will appear a gross misrepresentation. If this should be the case, which we have some reason to believe it is, the advantages of his *peculiar method* will be no greater than those resulting from the application of other caustics, which the most skilful Surgeons have declined using in such cases; as, in general, their operation is tedious and painful, their effects less determinable where there is danger of injuring large vessels, &c. and as in Cancers they can no more secure the Patient from a return of the disease, than when extirpation is performed by means of the knife. Mr. Guy, however, avails himself of a circumstance which will ever operate powerfully

and the artifice of Pretenders to Surgery, have been looked on as cancerous, and which have at last been cured by means of Pultices much more simple than that of Messrs. Plunket and Guy.

This very disinterested Author, in several parts of his book, earnestly advises those afflicted with complaints of this kind, to apply early where they may find a safe and effectual Cure; that is, by implication, to himself. This, no doubt, is among the *honest advantages* he thinks himself intitled to derive from his *Purchase*. He urges speedy compliance from the most cogent motives: 'For, from the general consequences of leaving Scirrhuses to Nature, (says he) it will be found, that in twenty cases, eighteen will turn out Cancers; almost every Cancer in the breast I have met with, has verified this assertion.' Here, however, Mr. Guy shews himself but an indifferent reasoner; for to *verify his assertion*, it ought to be shewn, that almost every *Scirrhus* becomes a Cancer; as no Surgeon, we imagine, ever doubted, even before this formal intimation, that almost every Cancer in the breast was preceded by a *Scirrhus*. If Mr. Guy means to say, that almost every hard, indolent Tumour will become a Cancer, experience will prove that he is mistaken.—We will, however, with humble deference to the *assertion* of the Purchaser of Mr. Plunket's Poultrice, hazard one of a different kind, namely, that there are many women, in the various circumstances of mothers, nurses, &c. subject to hard tumours, and swellings in the breasts, which may be treated by Quacks, and Pretenders to Nostrums, as incipient Scirrhuses, and occult Cancers. We doubt not, likewise, but every scrophulous and scorbutic fore will be termed a species of the same disorder.

Mr. Guy surely is a little unreasonable in complaining, 'That it is too much the fashion in this kingdom, for the professed Members of the Faculty, both of Physic and Surgery, to oppose every thing out of the common road of Practice.'—He cannot but know, that it is also too much the fashion in this kingdom, for the professed Members of another Faculty to espouse the practice of imposing upon their dear fellow countrymen; who, while they pretend to extract Cancers by the Root, aim in fact, at extracting what the Scriptures term the Root of all Evil.—He ought the rather to pardon their incredulity, when he considers what he himself says, that the effects of his medicine are such as were *never seen or heard of*.

After all, it is not impossible but Mr. Guy's Medicine may be a very good one; like the best Medicines we are acquainted with, it may, in certain cases, under proper management,

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Of the Ends of Society.

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* For an account of this treatise, see

2. The Maintenance of them so determined.

The *less principal* or secondary Ends, which, though last in view, are the first in institution, as the means to perform the other. And they consist in instituting

1. A *Public Treasury*, or Finances for public ends.
2. A *supreme Legislature*, which is necessary, because, without it neither what are Rights can be settled, nor how those maintained, determined.

Our Author pursues his plan through a multitude of divisions and subdivisions, in which he discovers great analytical genius and solidity of judgment. His reflections moreover are, in many places, so extremely shrewd and liberal, that his very propositions seem to have the weight of conclusions. For instance,—treating of the modes in which several particular kinds of actions are performed by persons *actually* engaged in life, he considers those actions which are the result of men's

Intellectual Faculties; where, he says,

In general, it is evident that the particular acts or habits of ignorance or error in individuals or numbers, cannot be the object of penal laws, but must be left to their natural effects on the persons themselves; to involve men in positive punishments for natural incapacities, would be an infringement of the two fundamentals of Society, which are the maintenance of the natural equality and natural inequality of men.

In particular, where he makes a Query;

Whether there be any speculative opinions or errors, whose public profession and propagation the State should prevent, in consideration of their consequences?

Whether the prevention of the propagation of such can be reconciled to the former Maxim, and how? Because to me, (says he) there seems a wide difference between punishing a man for his private opinion, or preventing the propagation of it.

These reflections, to a thinking mind, open an ample field of speculation. To enter into a disquisition of this nature, would carry us beyond our limits: we wish our Author had pursued it; but, in few words, we cannot help thinking, that an attempt to prevent the profession or propagation of any speculative opinion, by means of *penal laws*, is an instance of narrow minded policy.

ACCOUNT

*Lettres de M. de Maistre
Compagnie de Jéfu,
la Chine. 12mo.*

Letters from Mr. Maistre,
Missionary at Peking,
China.

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and that they succeeded each other in the same order; from whence he concluded, that China must formerly have received some Egyptian colony, who had placed the history of their former country at the head of their present one.

But to descend to particulars. The arguments of Mr. Mairan may be considered under three heads, viz. those respecting the similitude of the manners and customs of the Chinese and Egyptians. Those relating to the Chinese Chronology; and lastly, to what regards the Genius of the Chinese for arts and science.

As to the first, both nations, says he, were remarkable for a variety of similar customs, and prejudices: for instance, a prodigious, and even superstitious, veneration for their ancestors, was common to both. Each had two kinds of language, one for speech, and another for writing. A taste for buildings of a vast size; a particular regard to maintain the same profession in the same family; an uninterrupted tradition of the arts and sciences, particularly Astronomy; a long series of dynasties; an unalterable body of laws, as well religious as political; a ridiculous, tho' constant, attachment to the dogma of Transmigration; a singular veneration for the figure of a Dragon, and for the bird called Phenix in Egypt, and *Tom-boam* in China. These, with many others, are enumerated by Mr. Mairan, as examples of a similarity in the notions and customs of both people.

As to their Chronology, indeed, Mr. Mairan thinks, that, tho' the conquests of Sciostris, and the settlement of an Egyptian colony in China, gave entirely a new face to the government and manners of the country, that empire has subsisted, at least, ever since Yao; i. e. 2357 years before Christ.

With respect to the third head, the Genius of the Chinese for the arts and sciences, our Author remarks, that tho' this people have always piqued themselves on the cultivation of the speculative sciences, yet hardly any one man has been ever found among them that was even a tolerable proficient therein; the more simple propositions in Euclid's Elements, the Sphere of Clavius, and other little elementary treatises, that have been translated into their language, affording them objects of the greatest admiration. Nor were the most learned among them less surprized at the Charts and Globes of the Europeans, by which they were taught that the earth was spherical; their notion being, that it was square, and that the empire of China was situated in the middle. Nay, so little genius do they appear to have in this respect, and so

little of that curiosity in the island of Formosa is the most frequented coast, appear that they knew of our Lord 1430. Gunpowder in great perfection, having among them; and yet, Europeans, no one amongst them a cannon.

The Circulation of the knowledge when the Europeans were first in the Chinese Physicians and of it. In matters of Policy very deficient. The country is governed by men not idle, and yet are also great pretenders to a veneration for the dead, and a horror of human blood; and punishments are due to the same at the same time, they expiate every, at the good pleasure of it.

Now, from this apparent and weakness of understanding Mr. Mairan infers, that, being so ignorant, they must have known, or they would have known, and that the smattering of science known time out of mind introduced from Egypt.

Such, in brief, is the sum of the Letters.

Messieurs Barthelemey and de la Harpe, by their route to the same goal. The Messieurs de la Harpe, by the particulars of a discovery which he has made, of the Phenician discovery he was incited, and assisted by Models of two Marbles, presents two inscriptions, the one in the Phenician and the other in Greek.

These inscriptions Mr. Barthelemey has translated the same meaning; that is, the Phenician in Greek; and soon succeeded, by translating the inscriptions on several Phenician Marbles into the Phenician alphabet of the letters of that

In like manner he deduced also, from different inscriptions, two other alphabets, which accompany the first: nor was he mistaken in supposing his discovery would be of use, in explaining the inscriptions of many other ancient monuments, as well as the writing and language of the Egyptians; Mr. de Guignes having pursued the same thought, and applied those discoveries, perhaps not unsuccessfully, to that purpose.

The Memoir of the latter begins with an account of the Chinese manner of writing; which, says he, doth not consist, like that of other languages, of the various combinations of a few letters; but every character is, of itself, expressive of a distinct idea, and is reduced to three simple elements, viz. the right line, the curve, and the point: these elements, by their union and position, forming characters which are distributed into two hundred and forty classes, and are called keys. These two hundred and forty radical characters, being again united and combined, form as many others, still more compounded, as amount to seventy or eighty thousand in number: a quantity, observes the Author, adequate to the purpose of expressing all the ideas of their nation.

The Speech of the Chinese, however, is, we are told, very different to their written language; being composed of a small number of Monosyllables and Sounds, whose meaning differs only in the tone of voice in which they are pronounced.

As to the Egyptians, Mr. de Guignes tells us, they have three sorts of writing, viz. literary, composed of alphabetical letters; the hieroglyphical, composed of figures, representing the objects of which they are intended to convey the idea; and lastly, of the emblematical, expressing their ideas by way of metaphor and allegory.

Now these three several kinds of writing, it is supposed, were communicated from Egypt to China. It does not, indeed, at first view, appear in what manner this assertion is true, respecting the alphabetical species: but this point Mr. de Guignes thus attempts to clear up.

According to the Phenician Alphabet, newly discovered by Mr. Barthelemey, it appears, that the *Jod* and *Aleph*, are found among the radical characters of the Chinese; and that the former is made use of to signify the *hand*, which is also the meaning of the word *Jod* in the Phenician language. Again, *Aleph* is the first letter in the Phenician alphabet; and, as a

word, is used to signify
letter is also the first of
and conveys nearly the

From these examples
farther, that other Phenician
Chinese hieroglyphics
deduced a very ancient
one of all languages;
been transmitted down
suppose its component parts
veral oriental alphabets.

With a view to this experiment, by placing, in columns of the oriental language those letters with the Chinese being observed, that most of them bore also certain determinations; thus *Beth* an house; *Daleth* a tooth, &c. He remarks the Chinese to signify by the Hebrew *Beth*; that which is a *Daleth*; that *Ain*, whether among the Chinese, the character, lastly, the teeth were denoted, by a figure very much like the *tan*, and Phenician *Schin*.

The success of this attempt more compound characters, was proposed to be comprehended in two elements only, Mr. de Guignes, in the Chinese language of an *I* and a *D*; which, added in the oriental manner, would make the Coptic tongue, in which are old Egyptian words, *Jed* signifies

The ancient Chinese character of water, is formed of an *I* and in manner, the word *Jann*; which in languages, signifies the sea. The composed of three elements, but we shall mention only one. *Prince*, is formed of an *F* and *I* and the names of the Kings of Egypt in *Ptolemy*, as *Amenophis*, *Saophis*, *Ameno*, *Sao*, &c.

In this manner Mr. de Guignes goes on to consider the hieroglyphical and emblematical writing of the Egyptians and Chinese; concluding, from a variety of examples, which tend to confirm his opinion, that the Chinese writing owes its original to the Egyptian.

He proceeds, lastly, to answer the question that naturally occurs. At what time was the language of the Egyptians communicated to the Chinese? A question he thus answers.

It appears from the Chinese History, that twenty-two families of Kings, or Dynasties, have successively governed in China: at the head of the first of which is placed the Prince *Yu*, whose reign began about the year 2207 before Christ.

Their History of what relates to their Kings before this Æra, is confused and disjointed. The Princes of the first Dynasty, following their order of succession, were *Yeu*, *Ki*, *Kang*, *Theong*, &c. These names are in the language spoken by the Chinese, and have no relation to their writing.

Our Decypherer proceeding, therefore, to analyse, according to his alphabet, the ancient characters which represent those names, discovered *Men* in that of *Yeu*; that is *Menes*, King of Thebes in Egypt. In that of *Ki* he read *Jadon*, i. e. *Athos* successor to *Menes*. *Kang* produced *Jabia*, viz. *Diabes*, third King of Thebes: and *Theong* gave the word *Phephi*; to wit *Pemphos*, fourth King of Thebes; and so of the rest.

From these, and many other observations of the like nature, Mr. de Guignes concludes, that the Chinese, in adopting the writing and customs of the Egyptians, appropriated also their annals; and that the communication between them, or the settling an Egyptian colony in China, did not happen till after the second of the Princes above mentioned; that is, about 1122 years before Christ. So that supposing the truth of this opinion, it appears, that the ancient Savages of China, as well as those of Greece, were civilized by the Egyptians; and that the long boasted antiquity of the Chinese is a chimera.

Having thus endeavoured to give an abstract of what has been advanced on one side of this curious, tho', perhaps, not very important, controversy; we shall beg leave to defer what has been offered on the other side of the question, to a future Review.

Histoire du Commerce et de la Navigation des Peuples anciens et modernes. 2 vols. 12mo. Paris. Desaint and Saillant. 1759. Or,

An Historical Account of the Commerce and Navigation of ancient and modern States.

WE are informed, that this work is the production of the celebrated Chevalier d' Arc, the sprightly and ingenious Author of *la Noblesse Militaire*, and *l'Histoire des Guerres*; the two volumes now published serving only as an introduction to four others, in which the whole design will be completed.

The talents of this agreeable, tho' sometimes superficial, Writer, are too generally known to need our encomium: it would, however, have been much more to his credit, as an Historian, had he been more attentive to the authorities on which he has grounded many material facts.

As a Politician, also, he seems to have taken the wrong side of the question, if he expected the approbation of the multitude: for he directly combats the genius and temper of the present times. The increase of trade and commerce forms the most distinguished point of view in the prospect of modern politics; whereas our Author attributes the ruin of Egypt, Carthage, Rome, and several other ancient States, to that very cause, whose influence most nations in the world are, at present, so extremely sensible of, and the opportunities of which they are so anxious to dispossess each other, or secure to themselves.

Extraordinary, however, as our Author's opinion in this matter may appear, to Readers of this commercial age and nation, it is not, perhaps, quite void of foundation. Luxury and Effeminacy are the general attendants on wealth, which naturally flows into an industrious and trading country: but Effeminacy is as well the bane of that industry which is necessary to the support of commerce, as of that spirit of resolution and courage which is needful to keep possession of the wealth already obtained.

A laborious application to the practice of the economical and mechanical arts, is, first of all, essentially necessary to an independent and profitable commerce: but, as a State grows rich, luxurious, and effeminate, the number of labourers and artificers comparatively diminishes, as that of shopkeepers, dealers, and chapmen increases. It is, however, evident, that unless they both increased in a reciprocal proportion,

proportion, many of the latter must be a burthen to the community; living on the labour of the cultivator or manufacturer. For if commodities may be as conveniently transferred from the farmer, or artificer, to the consumer, by one thousand hands, as by double that number, half of them, whatever bustle they make in their shops, or about the markets, are unnecessarily and uselessly employed; and must be esteemed, with respect to community, as burthensome people, serving only to increase the expence of transferring commodities from one hand to another.

Seen in this light, perhaps. a very considerable part of our numerous Jobbers, Brokers, and Auctioneers, are so far from promoting real trade, that the support of themselves and families are a dead weight on its profits.

It may, indeed, be objected, that too many traders, and too much trade, are distinct and different things. They are so: and yet they are very nearly connected. When men are brought up to know and do nothing but to buy and sell, if they find not a sufficient quantity, or variety, of home produce and manufactures, they will find means to force a trade, by procuring foreign ones: whence not only an increase of expence will fall on all ranks of people, but the money which would otherwise be laid out in home commodities, must go to foreigners, and to the support of a number of superfluous Merchants.

Thus the prosperity of a nation may sometimes decline from the having too much trade, as certainly as from the having too little: as individuals, launching forth into business too extensive, will as surely become bankrupts, in the end, as those who have little or none at all.

It is necessary, however, to make here some general distinctions in the use of the term Commerce. Doubtless, there are many particular branches of it, which are more or less prejudicial or profitable to different States, according to their particular situation and circumstances. But, in general, if we suppose a due proportion kept up between the Traders and Labourers, no State can be said to carry on too much commerce, while the articles of that commerce are its own produce or manufacture, or such as are ultimately exchanged for those that are. As far, indeed, as it trades only in foreign commodities, it should be careful how far it launches forth in employing its subjects in so precarious a commerce, which, however profitable it may prove for a time, will necessarily reduce it into a state of dependency; and too often involve

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greatest lengths, such an independant and profitable commerce as we have above hinted.

In countries, indeed, where agriculture is esteemed a mean employment, where labour is disgraceful, and the doing nothing, or the having nothing to do, gives a title to respect, what wonder if indolence and effeminacy should prevail, and create a general distaste to a military life? If at the same time also, the ill-directed spirit of commerce should so universally infect the people with the love of gain, that riches should be the only introduction to esteem, and preferments of all kinds be sold to the best bidder, while the meanest artifices of buying and selling should prove the surest means to wealth and honour;—is there room to wonder, that individuals should only apply themselves to get money, by the easiest and speediest methods in their power?

The life of a Trader and a Soldier are, perhaps, too different to be reconciled in the same person; as, we presume, it may be difficult to persuade the man who enjoys himself in ease and affluence, at the trouble only of a few hours attendance to the business of the counting-house, to undergo, with alacrity, on every alarming occasion, the hardships and dangers of a military employment. But in a country where commerce is established, and pursued on a just plan, there will ever be found a sufficient number of industrious and laborious individuals, to whom military duty will appear rather an agreeable avocation than an hardship. In such a country too, if but that due encouragement be given to military merit which is consistent even with its commercial interests, there will be found a sufficient number of those also, who, having otherwise nothing to do, would yet, in that case, devote their lives and services to the defence of the public.

On the whole, we do not think that Trade, even in the light our Author has represented it, contributed so much to the decline, or ruin, of the ancient commercial States, as some other collateral causes that might be pointed out: nor do we conceive, however incompatible the Soldier and Merchant may prove in the individual, that a commercial, may not, at the same time, be a very military people.

De genuino Principio Equilibrü corporum Solidorum, aliorumque effectuum cum eodem connexorum. Auctore P. Georgio Krotz.
Or,

A Dissertation on the Principles of the Equilibrium of Solids, and other concomitant Effects, depending on the same Principles.

Principles. By Mr.
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M O N T H L

For D E

M I

Art. 1. *The Conduct of a*
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and those extremely partial and defective. He does not, indeed, directly attempt to justify the Noble Commander, but only undertakes to prove malice and fraud in the Letter-Writer. For this purpose he insists on two points, of which one has been sufficiently laboured by former Pamphleteers, and fully replied to by the Letter-Writer, in an Appendix to his third pamphlet, entitled, *Farther Animadversions*, &c. Yet no notice whatever is taken of this Reply in the Appendix, which neglect does not bear the most favourable testimony of our Author's boasted candour and impartiality.

It must be allowed, however, that he expresses himself with great temper and decency; and though he artfully disclaims all pretensions to merit as a Writer, yet he takes no small pains to excel in that capacity: and it is but just to add, that his endeavours have not proved unsuccessful. He has, nevertheless, forgotten Horace's precept, *Artis est celare Artem*: for it requires little more than moderate discernment to discover the artifice he employs to reconcile the public to the Noble Commander, though he does not attempt a direct vindication of his conduct. This is particularly evident in his conclusion, where, in stating the difficulties which obstruct a public enquiry, he sily insinuates, that the Noble Commander's dismissal is not on account of his misbehaviour at Minden, but on account of his disagreement with Prince Ferdinand: and then he adds, that——'If by an unfortunate concurrence of accidents, he (meaning Prince Ferdinand) and any British Commander, have so disagreed, that no enquiry can be made into the conduct of the latter, without an attempt to impeach that of the former, in this case, the dismissal of the latter, without any trial, is necessary for the public good.' Notwithstanding this he proposes, at the distance of two or three pages, that Lord George should demand 'A board of General Officers; not to enquire into the causes of his dismissal, but to enquire into the single fact, whether or no he disobeyed any order from Prince Ferdinand.' How difficult it is for a man who affects a character, to preserve consistency!

Art. 2. *A Reply to the Second Letter to a late Noble Commander.*
By a Country Gentleman. 8vo. 6d. Woodfall.

This Country Gentleman is, indeed, a very Rustic: yet it must be allowed, that he has rather more urbanity than the *Answerer* of the *first* Letter. He does not call the Letter-Writer rogue and rascal in direct terms, but only tells him, by way of periphrasis, that he is 'totally unacquainted with honour and principle.'

As to the appearance of argument in this pamphlet, nothing is advanced, but what has been repeated before: and our Readers are by this time sufficiently apprized of the subject, to judge of their validity. With respect to the personal imputations cast on both sides, the sensible part of the public, will regard the merits of the dispute, rather than the motives of the Disputants.

Art. 3. *An Address**En Pede Hyrculom.*

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Art. 4. *A Tour thro*
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men are remarkable for their gravity, valour, and honour; or the women, for their beauty, and vivacity.

Art. 5. *St. Chrysostom of the Priesthood. In six Books. - Translated from the Greek. By the Rev. John Bunce, M. A. late Rector of Chingford and Pitsey, in Essex. 8vo. 6s. Rivington.*

This work is published by subscription, for the benefit of the Author's Widow. As it is not calculated for the generality of Readers, there is no occasion to be particular in our account of it; all we shall say, therefore, is, that the translation appears to us to be very faithful and exact.

Art. 6. *The Life of General James Wolfe, the Conqueror of Canada; or the Elogium of that renowned Hero, attempted according to the Rules of Eloquence. With a monumental Inscription, Latin and English, to perpetuate his Memory. By J*** P****, A. M. 4to. 1s. Kearsly.*

By the two important letters at the end of this Gentleman's initials, we learn, that he, Mr. J. P. is Master of Arts. What Arts he may be master of, we will not presume to conjecture, but may venture to affirm, that the art of writing well, is not among the number. What rules of eloquence Mr. J. P. has adhered to, we are not learned enough to discover. But as we apprehend that he has followed an entire new system of his own, it was unkind in him not to prefix some epitome of his new invented rules, by which we might have been able to judge how far he has made improvements on Cicero and Quintilian. If, however, in this motley composition he has been true to his own plan, we must beg leave to reject it, and keep to the old rules. Mr. J. P. has, in good truth, reversed all the rules of eloquence; for even in his Exordium he hurries the Reader at once into the very depth of the Pathos—And a very sad Lamentation it is, indeed! In short, Mr. J. P. sets out like a Fanatic, rises into a Biographer, and then, by attempting to play the Orator, swells till he dwindles into himself. *Profusus Grandia, turget.* He has probably heard of what Cicero calls *Verbum ardeat*, which has encouraged him to take such liberties in language, as would hardly be allowed to a man of genius. Thus he talks of **condign pomp*—*inambulated prope*—*pestis*, &c. As a specimen of our Author's talents, we present the Reader with his conclusion, which is the least exceptionable part. After an Address to the Deity he says,

* It is Pitt, who, *with thy divine Providence* * was appointed the tutelary Genius of this nation, that leads the way with precept. Thy wisdom has replenished him with the good gifts of deliberating maturely, judging soundly, counselling securely, ordaining exactly, and executing effectually. He has introduced the blessings of Harmony and good Understanding between our Commanders,

* From this stile, one might suppose the Minister to be an Archbishop.

* both by sea and land;
 * welfare by contradiction;
 * may the hieffing contin
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 * Works. To this good
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Art. 7. *A Compleat System
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 his Grace the Duke of No
 ster of the White Hart
 with a true Character of
 Rivington.*

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 which are said to be charact
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 Verral, claims our notice, chief
 fords a very singular example of
 writing. For the entertainment c
 few passages from his preface, w
 production.

* I have been sent for many and
 * get dinners for some of the fami
 * rally is, Will (for that is my nam
 * to day; with all my heart, Sir, I
 * pany be? why, about ten, or tw
 * would you please to have me get,
 * man, I shall leave that entirely to y
 * to go and offer a great many compl
 * ting the dinner.——The girl, I
 * compliment very prettily, by saying.
 * shall order me to do, shall be done.
 * But Nanny (for that I found to be h
 * air as often happens upon such occ
 * where do you place your stew-pans, a
 * of in the cooking way? La, Sir, I
 * (pointing to one poor solitary stew-pan
 * more fit for the use than a wooden han
 * self, how's this to be? a Surgeon may
 * incision with a pair of sheers, or open

* Vulgarly called *Ca*

as for me to pretend to get this dinner without proper tools to do it.—At length, wanting a sieve, I begged of Nanny to give me one, and so she did in a moment; but such a one! I put my fingers to it, and found it gravelly. Nanny, says I, this won't do, it is sandy: she looked at it, and angry enough she was: rot our Sue, says she, she's always taking my sieve to sand her nasty dirty staies. But however, to be a little cleanly, Nanny gave it a thump upon the table, much about the part of it where the meat is generally laid, and whips it into the boiler, where, I suppose, the pork and cabbage was boiling for the family. gives it a sort of a rouse, and gave it to me again, with as much of the pork fat about it, as would poison the whole dinner; so I said no more, but could not use it, and made use of a napkin that I slyly made friends with her fellow servants for; at which she leered round and set off; but I heard her say, as she flirled her tail into the scullery, hang these men cooks, they are so confounded nice. I'll be whipt, says she, if there was more sand in the sieve than would lay upon a fix-pence.'

Our facetious author, tells two or three stories more, with equal ease and familiarity; gives many useful directions for the proper disposition and oeconomy of the kitchen, and concludes his preface with what he calls the character of the celebrated Clouet.—'That he was an honest man, says he, I verily believe.' He then proceeds to vindicate him from the unjust aspersions of being an extravagant cook, and thus finishes his character.—'But I am afraid I shall launch out too far in encomiums on my friend Clouet; but beg to be excused by all my readers. One thing more, and then I'll leave him to his new master, Marshal Richieu (for there I'm informed he now lives as steward, or *maitre d'hôtel*) That I thought him very honest, I think I have said before; not only that, but he was of a temper so affable and agreeable, as to make every body cook about him. He would converse about indifferent matters with me, or his kitchen-boy, and the next moment, by a sweet turn in his discourse give pleasure by his good behaviour and genteel deportment, to the first steward in the family. His conversation is always modest enough, and having read a little, he never wanted something to say, *let the topick be what it would.*' Well said, honest Will Verral!

Art. 8. *A Letter from an Officer on board the Royal George Man of War, containing a circumstantial Account of the Battle fought between the English and French Fleets, on the Coast of France, Nov. 20, 1759.* 8vo. 6d. Burd.

Compiled (as there is good reason to suppose) from the Gazettes, &c.

Art. 9. *A Defence of Mr. Garrick, in Answer to the Letter-Writer.* By a Dramatic Author. 8vo. 1s. Stevens.

In our Review for October last, page 368, we took some notice of the dirty Letter to Mr. Garrick, upon which the present piece is founded.

Art. 12. *A Genuine State of a Case in Surgery: Bring a full Refutation of certain particular Facts related by Mr. Bromfield.* By George Aylett, Surgeon at Windsor. 8vo. 6d. Doddsley.

Mr. Aylett appears to be so extremely tenacious of the dignity of his profession, that he is apt to forget the character he would assume, as a man of nice honour and sensibility.

His reply to Mr. Bromfield's Narrative is, indeed, spirited, artfully turned, and, on the whole, well-enough written: but, we think, he descends much too low, in his reflections about *Nostrums*, the *Ligature upon the Aorta*, &c. as well as in his recapitulation of the favours, pretended to have been done him by his Antagonist; to none of which illiberal sarcasms do we see sufficient provocation in Mr. Bromfield's Narrative.

As the facts, however, relating to the matter in dispute, are represented in a very different light to that in which they appear in the preceding pamphlet, we cannot pretend to determine how far Mr. Aylett may have just motives for his resentment. So far, nevertheless, we shall take upon us to observe, that he does by no means prove, that his own pretensions to perform the operation, were agreeable to the Patient; or that what Mr. Bromfield did, was not done in consequence of the desire of Mr. Benwell.—We think it a little hard, therefore, with all due deference to the Gentlemen of the profession, and their *essential forms of business*, that punctilios of this kind should not be permitted sometimes to give way to the necessities, and relief of the Patient.

POLITICAL.

Art. 13. *Considerations on the Importance of Canada, and the Bay and River of St. Lawrence; and of the American Fisheries dependent on the Islands of Cape-Breton, St. John's, Newfoundland, and the Seas adjacent.* 8vo. 6d. Owen.

This Writer, after rehearsing the importance of the American Furr Trade and Fisheries, and reminding us of the insufficient title of the French to their American possessions, shows us, that the late flourishing condition of their navy, was the consequence of their un-noticed incroachments: which inspired this insatiable people with the design of contesting with us the whole dominion of North-America. *Fiat Armis.* The conclusion drawn by the Author from these premises, may be conceived from the following quotation.

• Our having taken, sunk, or destroyed, during the present war,
• a full third part of their navy, has certainly lessened the mischiefs
• which our commerce might otherwise have sustained from them;
• at the same time that their trade has been so much the more exposed
• to capture by our men of war and privateers.—Yet as no country
• recovers so soon from its wounds as France, and as the flower of
• her seamen (now prisoners here) must be restored to her upon a
• peace, she then will need but to replace the ships she has lost, ei-
• ther by rebuilding them at home, or by employing foreigners for
Rev. Dec. 1759. O o • that

for magnifying the smallest conceivable exility of sound, into perceptible annihilation. But however this may be, or may not be, we find the present letter has been affecting enough, to produce the subject of the following article, by a gentleman, who, though considerably provoked by the letter, does not appear to intimate the least suspicion of any forgery in it.

Art. 18. *An Answer to that heterogeneous Letter, addressed to Dr. Wiffels, of St. Mary-Axe, and insinuated to the Primæ of the unborn Babes. Dedicated to the young Physicians, By Dr. Mc. Gripes, late Student under Dr. Wiffels.* 8vo. 6s. Scot.

If the real Author of this Answer be a foreigner, he may be supposed to have devised this expedient of publishing it under the name of Dr. Mc. Gripes (who dedicates it from Tipperary in the 7th month of the summer solstice), as a means of exciting those maniacres of the English language it abounds with. Besides, as the Regulars in Phylis were designed to be handled not a little roughly at it, an extemporaneous doctor-maker may possibly have consulted his dignity more, by exposing them to the *gripes* of an imaginary pupil and substitute, than he could have done by an avowed execution of them in his own person: though some have concluded, that one must be the most dexterous at taking a Doctor to pieces, who could put him together, and wind him up the soonest. If by terming the letter addressed to Dr. Wiffels, by the unborn Babes, *heterogeneous*

dicates his peculiar Nostrum, for kindling up a Doctor from indifferent materials. For Dr. Wessels having finished his studies under Boerhaave and Ruysch, and without being obliged to them for the secret, Dr. Mc. Gripes says, *verbatim & punctuatum* p. 9.—' And that Dr. Wessels, after distinguishing himself, as a man of learning and abilities in Physic, was invited over to reside in *England* (by the Embryos perhaps) since which he has been allowed (by even the most envious) to be a Scholar, a judicious Physician, and an excellent Mathematician; proofs of which he has given, not only in improving many *English* Physicians in the Science, but in a short space of time teaching the physical Art to those of moderate talents, who afterwards became the greatest ornaments of the profession, and by the *Calendonian* and *Flemish* Universities, as well as our Royal College of Physicians in *London*, have since been invited into their Communities, and received such Privileges, as their skill, learning and abilities only could have entitled, or procured them, when the severest and most critical examinations in public could not find pretence for rejecting them.'—Some of our readers may consider this breathing period of a mile, as a puff, while other suppose it stark irony; but our deference for such rare merit as Dr. Wessels' has engaged us to give his portrait, by this Apelles, at length. We are at a loss in the mean time to determine, whether Dr. Mc. Gripes' envy, or transport, occasioned him to suppress the names of his Fellow-Students of moderate talents, who commenced the greatest Luminaries in Science here, or any where else; and who are equally certain to eclipse our latest posterity. Such blazing instances, alas! would induce us to suspect, that Dr. Wessels' Nostrum for doctor-making, is only adapted to moderate talents, and might rather astonish than inform those of excellent ones: and now, if Mr. Student Mc. Gripes was only taught, to remember *how* he was taught by Dr. Wessels, Arrah, what a fine College of Physicians will his Love of Tipperary produce; and what Legions of Embryos may they excite and preserve too, after each and all of them are freely admitted into its profoundest mysteries!

The learned Macgripius, our dear half countryman (Ireland being about almost half as big as England) continues to describe or caricature his odious Regulars, with their poor noddles in wise perriwigs, in their chariots, and deserted by their char o's, with great waggery; having plainly discovered, that several of their patients are mortal; that they do not find out specifics; and consequently, are not intitled to *find* the same respect with Dr. Wessels. He takes us with him soon after to his medical Farce, which he designed to abound with wit and humour, and in which, indeed, he has attained to a little. Four Regulars, an Apothecary, an *Irish* Nurse, and the Patient's Husband, figure away in these scenes. Dr. Blubber's character, or country, is strongly marked by the curious expedient of his constantly pronouncing *Sir, Sir*. Poxey distinguishes himself by sleeping at the Consultation, while the News of the Day is discussed. The disgusted Apothecary, in a melancholy soliloquy, threatens to call in Dr. Cramwell. And Dr. Mc. Gripes' countrywoman, who is very earnest for the exhibition of Dr. Wessels' drops in this last

case,

case, makes some notable repairs to their former depredations of their own Author's satire, which regards of Physicians to one another; rather over scurrilous terms, and frequently jall. But what very honourable, Actions, are not contained in the name of *Industry*! which a Philosophers, think a juster plea for a cunning and greedy accumulation of letters, though regardless of the benefit to the world.

Not to be too serious however, Grippius advises the Letter-Writer, his Drops; with an injunction to him who gives it is no running Frenchman is intended, that, on the other Author will make him that ill calls him. We have a somewhat less of ourselves, as he threatens only to give us a hearty welcome to do, after paying

Thus have we given the sum and as admitting it to be wrote by Dr. W. not too pryngly attempting to devise a sonage he may chuse to assume. We allowed to assure the learned Principal of the least prejudice, or objection to his them; which, as we are neither Embrothers, we dare say, Dr. Wessels would Reviewers of other Writers, and hence we submit it to his sagacity, whether the or any wise invigorate, those mental Embrothers frequently conceive and bring forth, with happiness: as an efficacy in this respect, value and sale. Let us advise him, however, to term his Drops, notwithstanding Allen, *Tinctura ad Embryones*, i. e. a Tincture of Embryos, as we say, *Emplastrum ad herniam*. For certainly, *Oleum Catellorum*, signifies Whelps: though probably first devised by On the other hand, *Oleum Philosophorum* medicine was made by boiling Philosophers calculated solely for philosophers (like more than *Tinctura Wessels*, would signify fusing Dr. Wessels in Spirits of any sort: Inventors of the Oil (the Philosophers by whatever the ingredients might be; so that might be wrested, to imply; that the Embrothers rather than the Objects of it. This would be a moral Embryo (suppose that of any future age) and bring forth a mental, and even a moral Embryo on some will consider as too bold and m

the slightest doubt of Dr. Wessels' genuine meaning ourselves; but he must be convinced, there are Cavillers, whom it would be expedient to silence.

With regard to Dr. Wessels' other Nostrum, for the speedy multiplication of Doctors, which were better deferred perhaps until a peace, we apprehend, that although it may prove salutary, and even nutritive to the inventor, yet the pupils, when graduated, would not find their account in it; since it must lessen the number of patients, in proportion to their *extraordinary* inaugurations: especially, as some superlative improver of this Nostrum, for making doctors out of moderate talents, might extend its operation to subjects of very moderate talents indeed. Now, as the truly wise and capable are supposed a pretty general minority, and are often a cautious generation, such doctors must soon be left to practise only on themselves, or each other, without fees of course. Hence starving, or some premature death, would prove the ordinary consequence; and no ways lessen that Suicide, which has been thought already too endemic in this island.

RELIGIOUS.

Art. 19. *An humble Enquiry into the Nature of the Gospel Offer, Faith, and Assurance.* By John Lavington, Jun. 12mo. 1s. Buckland.

The reasons (given by our Author in his preface) for publishing this Enquiry, are, — the apprehended importance of the subjects themselves; — a willingness to offer his *poor* assistance (as he himself styles it) towards the resolving the doubts, and clearing the perplexities, with which the minds of many are intangled; and a desire of being an instrument in the hand of God, for defending the truth, and guarding against error.

Tho' the above reasons are very good ones for a man's writing well, upon any important subject, yet we are sorry to say, that we have found none of our own doubts and perplexities, resolved or cleared, by a careful perusal of Mr. Lavington's Enquiry. — But, probably, such Readers as are friends to the *Calvinistical* doctrines of absolute Election, and Reprobation; as well as enemies to, what our Author calls, the *Arminian* doctrine of Free-will, will meet with greater satisfaction from the present treatise.

SINGLE SERMONS.

1. **T**HE *Signs of the Times*, illustrated and improved; preached at the Evening Lecture in the Old Jury, on the surrender of Quebec to his Majesty's forces. By Charles Bulkley. 6d. Noon.

2. *The Opposition between the Gospel of Jesus and what is called the Religion of Nature*; — at St. Mary's, Oxon, July 1, 1759. By Thomas Patten, D. D. late Fellow of Corpus Christi College. 6d. Rivington.

3. *Unity recommended*; — before the Religious Societies in and about London, at their annual meeting in the church of St. Mary le Bow, on Easter Monday, 1759. By William Dodd, M. A. 6d. Davis and Reymers.

4. *The Guilt of doing Evil before the Lord Mayor, &c.* A. Currie of St. Saviour's, Wapping. 6d. Scott.

5. *Provision for Eternity, & uncertain Life*;—at St. Martin's November the 4th, being the day, &c. By one of their late R. A. Chaplain of All Souls' College.

6. A Thanksgiving Sermon on the 9th, being the day appointed for the Victory over the French. By Edward Clarke, M. A. Fellow and Rector of Pepperharrowe in

THANKSGIVING SERMONS,

1. At St. Anne's, Westminster. Assistant Preacher at St. Anne's, Wapping. 6d. Whiston.

2. *The Divine Goodness*, and at West Horsley in Surrey. By J. Ley. 6d. Buckland.

3. At St. Vedast, Foster-lane. Rector of Ayot St. Laurence, Herts. 6d. Field.

4. At the Chapel in Long Dean. Hymn. By Andrew Kippis.

5. At New-Court, Carey Street, London.

6. *The Wicked taken in their own Net*. By John Mason, A. M. 6d.

7. *Britain revived, and a new Work of Praise*;—at Northampton. 6d.

8. *Britain's Happiness, and the Kingdom of Heaven*. By B. Griffiths. 6d.

9. *The Favours of Providence*. By J. Williams. 6d.

10. Before the House of Lords. 6d. Hawkins.

11. Before the House of Commons. 6d. Walter.

12. At the new Meeting in St. Andrew's Church, London. 6d. Buckland.

13. At Farnham, and at Ely. By M. A. Rector of Farnham. 6d. Crowder.

14. To a Congregation of Devonshire. By J. Hogg. 6d.

* Author of the *Review of the* See Review, vol. XVIII, p. 513.

A P P E N D I X

T O T H E

M O N T H L Y R E V I E W ,

VOLUME the TWENTY-FIRST.

The Dramatic Works of Aaron Hill, Esq; containing, 1. The Life of the Author. 2. Elfrid; or, the Fair Inconstant. 3. Walking Statute; or, the Devil in the Wine-celler. 4. Rinaldo. 5. Fatal Vision; or, the Fall of Siam. 6. King Henry V. or, the Conquest of France by the English. 7. Fatal Extravagance. 8. Merlin in Love. 9. Athekwold. 10. Muses in Mourning. 11. Zara, to which is added, an Interlude, never before printed. 12. Snake in the Grass. 13. Alzira. 14. Saul. 15. Daraxes. 16. Merope. 17. Roman Revenge. 18. Insolvent; or Filial Piety. To which are added, Love-Letters; by the Author. 8vo. 2 vols. 10s. 6d. in Boards. Lownds.

WE are truly sorry to meet with an occasion of recommending the Works of so eminent and worthy a Writer as the late Mr. Hill, from any other motive than that of mere respect to the merit of his productions; but it is the misfortune of his posterity, that they have been reduced to ask of the Public, Subscriptions to the Works of that hand which had been too generally liberal, to lay up for those whom he was more particularly obliged to provide for. Benevolence, therefore, as well as a high regard for Mr. Hill's Writings, now prompts us to introduce this edition of his Dramatic Works, to the notice and favourable reception of our Readers.

As to the merit of these pieces, in particular, or of this Author's works in general, as they have all been so long before
APPEN. VOL. XXI. P p the

into obscurity; but, blemishes, the public lance, for a large share entertainment.

A very authentic account of his Life and Writings of the Poets. His Life and Plays; and therein anecdotes, beside which we shall, therefore, this little piece of Biography are rarely unacceptable.

Among the literary perhaps, a subject more common. The Life of Aaron Hill, Esq. whose virtues procured him no few; for as long as he shared it with him, a kind who had any pre-

With his humanity common virtue called too profusely generous in whom distressed men him wealth, the prodigal ever was acquired by his cautions were many, the his left alone. Manners

herself the worst of mothers, to get him disinherited by both. Mr. Hill in a manner adopted him out of mere humanity, and served him for a considerable time with his purse; nor did he forsake Mr. Savage when made more unhappy, by a sudden fray, where he had the misfortune to kill a Gentleman; for which he took his trial, and was condemned to die, and had even bespoke the cloaths in which he was to suffer, not having left so much as hope to obtain a pardon.

There his friend proved one indeed; by setting forth his miserable case, in the best light it would bear; such as ('twas said) drew tears from royal eyes; and induced her Majesty to intercede in his behalf, and procure his pardon.

The Poem called the *Bastard*, Mr. Hill wrote to serve Mr. Savage, and at the same time drew up a letter of dedication, both which were sent to Sir Robert Walpole.

And in order the more to promote Mr. Savage's interest, Mr. Hill, in a pathetic manner, in the *Plain Dealer*, published the particulars of his unhappy story, with a copy of verses to his mother; which being put into the hands of her Majesty, the late Queen Caroline, so influenced her gentle nature, that the Countess found herself obliged to send for her son, and shew some little of the parent towards him.

But as her kindness neither lasted long, nor was effectual, some time after, Mr. Hill assisted him in publishing a *Miscellany* by subscription; which he likewise in the *Plain Dealer*, N^o 73, warmly recommended to the patronage of the public.

And some years after, in hopes of raising for him a more excellent and powerful friend, he wrote a poem called the *Volunteer Laureat*; which was likewise presented to the Queen, and had so happy an effect upon her great humanity, that it procured Mr. Savage 50l. with the liberty of acquiring annually the same sum by the same means.

Mr. Hill was born in the year 1685, in Beaufort Buildings, and was heir to an estate of 2000l. a year; but his father, George Hill, Esq; of Malmesbury Abbey in Wiltshire, by various methods, dispossessed his son of the hereditary estate, tho' intailed on him, and soon after left his infant family to the care of their grandmother Mrs. Gregory, who put Mr. Aaron Hill, when he was nine years old, to school at Barnstable in Devonshire, from whence he was removed to Westminster; where, under the care of Dr. Knipe, genius early supplied the place of fortune, for he filled his pockets by doing the tasks of young Gentlemen who had not

equal capacity. At the age of fourteen he left Westminster, with intention to visit Lord Paget his relation, who was then Ambassador at Constantinople. Mrs. Gregory acquiesced in his desires, and furnished him with the necessaries for his embarkation, which was made in March 1700, as appears by a journal the youth kept of his voyage.

On his arrival, Lord Paget received him with pleasure, and provided as his instructor a learned Ecclesiastic, under whose tuition he sent him to travel, in order to cultivate the youth's natural abilities, which even then surprised him. With this Tutor, our Author visited Egypt, Palestine, and many parts of the East; and on his return home with Lord Paget, he had an opportunity of seeing the Court of France, having before visited the most considerable States in Europe.

After finishing his studies in England, Mr. Hill accompanied Sir William Wentworth in the tour of Europe, during the space of three years, in which time Mr. Hill wrote and collected the materials for his History of the Ottoman Empire, which he published in the year 1709, a work (tho' his own) he afterwards criticised upon with severity, and in a letter to the worthy Author of *Clarissa*, he acknowledges himself sensible of errors committed in this History, which he calls affected and puerile. The fire of youth, with an imagination lively as Mr. Hill's, seldom, if ever, go hand in hand with solid judgment, but, as Dr. Sprat, then bishop of Rochester, observed, there is certainly visible in that book, the seeds of a great Writer.

In the same year Mr. Hill published his first poem, called *Camillus*, in honour of the Earl of Peterborough, just returned from Spain, who sent for the Author, and was so pleased with his address and qualifications, that he conferred on him the employ of being his Secretary, which Mr. Hill resigned on being made Master of the Theatre in Drury-lane, at which time he wrote his first tragedy, *Elfrid*, or the Fair Inconstant, a work begun and finished in the space of ten days.

The following year, he became Master of the Opera House in the Hay-market, at which time he wrote that first-rate opera called *Rinaldo*, replete with entertainment and good sense, seldom to be found in those unnatural jumbles, where language is more adapted to musical sounds than to express a rational account of things. Opera being a kind of exotic, I should not have admitted it to rank with the rest of his theatrical performances, if the invention and beauty of sentiment there

there so abounding, had not convinced me that it would deprive the public of a great pleasure to suppress that opera, which the great Queen thought worthy her protection and encouragement. It was in this opera Mr. Handel first gained public favour, and laid a foundation for his future fame.

About this time Mr. Hill married the only daughter of Edmund Morris, Esq; of Stratford in Essex. By her he had nine children, four of whom (a son and three daughters) are still living.

Soon after Mr. Hill bent his thoughts on studies* much differing from his former ones, but more contributing to public good; and tho' indefatigable in his attempts, he did not always meet the success he deserved. In the year 1716 he wrote another tragedy, called the Fatal Vision, or the Fall of Siam, for which he caused new scenes to be painted, and gave the whole benefit to the company of the Play-house in Lincoln's-Inn-fields.

The same year he published the first part of an epic poem called Gideon, which had many admirers.

His poetical pieces were the produce of leisure hours, when he relaxed his thoughts from the serious study of History, Geography, Physic, Commerce, &c.

He was well versed in the theory of the Law, but little inclined to the practice, tho' few persons had equal reason to use the advantages of it, in order to repossess his family of their ancient rights.

Soon after his marriage Mr. Hill bought of Sir Robert Montgomery, a vast tract of land, situate to the south of Carolina, with an intent to form plantations in that warm climate; but the execution was weakly attempted through his want of fortune equal to the undertaking. Since which time the Government has thought that country worth cultivation, and has peopled it under the royal name of Georgia.

In Cibber's Lives of the Poets, many facts relative to the Life of Mr. Hill, are related by one who had ocular demonstration, or proof almost equal to it, of his transactions. Thus the Poet is there described:

“ His person was (in youth) extremely fair and handsome; his eyes were a dark blue, both bright and penetrat-

* The extracting oil from beech nuts; part culms of which are to be found in Cibber's Lives of the Poets.

parts may be said to be an improvement of the great Shakespear.—For this play Mr. Hill caused most grand and elegant scenes to be painted, which, with the profits of the performance, he gave to the Managers of Drury-lane house.

In 1728 Mr. Hill made a journey into the North of Scotland, in order to procure timber for the use of the Royal Navy. There he found materials for ship-building in abundance; and tho' he met with unexpected and almost insurmountable difficulties in bringing the large trees to the sea-side, he was equal to the undertaking, and surprized the natives when he caused those trees to be dragged from the mountains of Abernethy, and put into the adjacent river Spey, and then chained them together into floats.

Whilst in Scotland, the Magistrates of Inverness made an elegant entertainment for Mr. Hill, and at the same time complimented him with the freedom of that place; which favour was likewise offered him at Aberdeen.

During his stay in the North he wrote a poem entitled, the Progress of Wit, full of genteel praise, but not a little tinged with sarcasm and keen allegorical satire, which much chagrined Mr. Pope*, who deserved it, as being the aggressor in his Dunciad. This brought on a paper war, which might be called the Battle of the Poets, and ended not much to the reputation of Mr. Pope. The following lines may serve as a specimen of the poem.

Tuneful Alexis on the Thames' fair side,
The Ladies play-thing, and the Muses' pride,
With merit popular, with wit polite,
Easy tho' vain, and elegant tho' light:
Desiring, and deserving other's praise,
Poorly accepts a fame he ne'er repays:
Unborn to cherish, sneakingly approves,
And wants the soul to spread the worth he loves.

Mr. Pope, by way of recantation, says, in a letter to Mr. Hill;

* That the letters A. H. were applied to you in the papers
* I did not know, for I seldom read them. I heard it only
* from Mr. Savage, as from yourself, and sent my assurances
* to the contrary: but I don't see how the Annotator on the
* D. could have rectified that mistake publicly, without par-

* Mr. Pope and Mr. Hill had been for many years on a friendly footing.

The Dram

izing your name in
to be inserted,' &c.

nd in another place he

should imagine the D
ent, and so it has be
to whom that passage
the notes, I am wear
that I am not the author

To which Mr. Hill mad

to your oblique paneg
attachment to the godde
ciad, but that I know it
dirtier one than I wished f
some of the company in wh
ward, for which I was to b
muddiness in which I was t
tutor of the games you wat
in, &c.'

In 1731, he brought on I
Tragedy of Athelwold, which
with moral instruction, forcib
It is founded on the same sub
which he called, 'an unpr
'here and there a flower an
'any fruit of judgment.'

He was a man susceptible
as may be seen by his letters,
that passion, which he has g
Picture of Love; (from wh
taken)

No wild desire can this
Souls must be match'd

In 1735, he was concerne
ter, calculated to instruct th
cal amusements.

The same year he formed
Zara of Monsieur Voltaire;
in a masterly manner, and
Christian. It was first exhib
Mr. Bond, to whom Mr. H
the performance, filled the c
the audience in fear, left in

attempted only a *mock death*. Before the run of the play was over, he convinced them that their fears were not groundless, for he died, *never more to die*, and left his heirs to share the profits he could not carry with him.

The same winter this play was brought on the stage in Drury-lane, where the part of Zara was filled by Mrs. Cibber, at which time she first shewed the public how she could excel in Tragedy.

The Poet, instead of taking the usual advantages arising from his copy-right of this Play, then worth one hundred guineas, compliments the bookseller with it in the following letter to Mr. Chetwood.

‘ SIR,

‘ I have an invincible objection, against leaving you the refusal of Zara, (which my nephew tells me you desire :) and that is, because it is certainly much more reasonable I should offer you the acceptance of it.

‘ Please, therefore, to receive it as a present: for under the booksellers’ want of a law, as things now stand, to secure them in the property of their copies, it were a kind of poetical felony to make you pay for a chance of being plundered without remedy. I am, Sir,

Westminster,
Nov. 8th, 1735.

your most humble servant,

A. HILL, L.

In 1736, he brought on at the Theatre in Lincoln’s-Inn-Fields another Tragedy, called *Alzira*, originally wrote by the same French author. These two plays have been deemed an improvement of the French ones, as was acknowledged by Voltaire himself.

In 1737, he published a poem, called, *The Tears of the Muses*, composed of general satire, which sets the vices and follies of mankind in a proper light.

The year following he grew tired of the noise and hurry attendant on the inhabitants of London; and settled at Plafstow in Essex, where he lived to his own taste, pursued his studies without interruption, and amused himself at leisure hours with his wife and children, or his garden. Many experiments he made, and spent much time and money in order to bring to perfection the Art of making Pot-ash, bought with vast sums from Russia, but the much hoped fruits of his toil died with the improver of this art.

In 1743, he published the *Fanciad*, an Heroic Poem.

In

ned for the benefit of the Author, of which Mr. Hill lived sufficient time to express his grateful acknowledgments.—On the day before it was to be represented, he fell, in the very minute of the earthquake, the 8th of February 1749, which he seemed sensible of, though then deprived of utterance. Had he lived two days longer, he had been sixty-five years old.—He endured a twelve month's torment of body, with a calmness that confessed a superiority of soul! He was interred in the same grave with her the most dear to him when living, in the great cloister of Westminster-Abbey, near the Lord Godolphin's tomb.

In the later part of his life, Mr. Hill purposed to make a general publication of his works, after he had finished some pieces then in hand, which employed his time, till the stroke of death put an end to his worldly cares. Amongst the dramatic pieces, he left the Tragedy of the Roman Revenge, which deserves to be first mentioned; this the generous Lady Montague patronized and caused to be brought on the stage at Bath, giving the profits to his family. This play a gentleman of eminence in the literary world, says, 'is founded on the story from which Shakespear wrote his Julius Cæsar, but has not one line or sentiment of Shakespear, and yet every line and sentiment in it would do credit to Shakespear.' Nor is this gentlemen singular in his opinion, witness the testimony of the late Lord Bolingbroke, who in a letter to the Author has called it 'one of the noblest drama's that our language or any age can boast.'

Merlin in Love, a pantomime opera, Mr. Hill left in manuscript, which makes a part of the present publication, and is calculated to please an English audience.

The Muses in Mourning, one of his posthumous pieces, is a comic opera poetically whimsical, has some satire in it, which is levelled at the stage, but not calculated so much for representation as for closet amusement.

The Snake in the Grass, is another dramatic piece, rather comic satirical than the former.

Another performance he left, which is singularly humorous, though something like the Chorus's of Shakespear; was designed as an interlude to *Zara*, which would make a comedy, and turn it into a Tragi-comedy, but would rob the play of the majesty with which it appears as a Tragedy.

Thus

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dinner in the common-hall, viz. Mr. Richard Martin, afterwards Recorder of London. From thence he went to Oxford again, lived private, and in his serious mood here wrote the following Poem, printed first anno 1599, with the title of *Nosce Teipsum*. Being by the favour of Thomas Lord Ellesmere, Lord-Keeper of the Great-Seal, reinstated in the Temple, he was called to the Bar, where he practised as a Counsellor, and was chosen a Burgess for Corf-Castle, in the Parliament held at Westminster in 1601, the last of the reign of Queen Elizabeth. Upon her Majesty's death he went to Scotland, along with Lord Hunsdon, to congratulate King James I. upon his accession to the Crown; and being introduced with him into his Majesty's presence, the King asked his Lordship the names of the Gentlemen that accompanied him; and his Lordship naming among them John Davis, who stood behind, the King presently asked, whether he was *Nosce Teipsum*; and being answered, he was the very same person, his Majesty graciously embraced him, and assured him of his favour. Accordingly he first preferred him to be his Solicitor, and then his Attorney-General in Ireland, where, in Trinity-Term, 1606, he was made one of his Majesty's Serjeants at Law, (the Motto of the Ring he gave upon that occasion being *Lex publica lux est*) and was afterwards Speaker of the House of Commons in that kingdom.

On his return to England, he was chosen Member of Parliament, made Serjeant at Law, and at length promoted to be Lord Chief-Justice of the King's-Bench; but died of an apoplexy before his instalment.

As to his family; a very singular character is given of his Lady, who was the youngest daughter to George, Lord Audley, afterwards Earl of Castlehaven, and pretended to be endowed with the spirit of prophesy. It was commonly reported, that on the Sunday before Sir John's death, as she was sitting at dinner with him, she suddenly burst into tears; and that upon his asking her the occasion, she answered, "Husband, these are your funeral tears:" to which he replied, "Pray, spare your tears now; and I will be content that you shall laugh when I am dead." An account of the strange and wonderful prophecies of this extraordinary Lady, was published in the year 1649.

But to return to Sir John; of whose character in general we have the following sketches. "He was a man of fine abilities, and uncommon eloquence, and had a most happy talent for writing both in prose and verse. He tempered the

I know my Life's a Pain, and but a Spasm ;
I know my Sense is mock'd in ev'ry thing :
And, to conclude, I know myself a Man,
Which is a proud, and yet a wretched thing.

Bellicus, or a Treatise upon the Art of War, under the following Heads, viz. the Choice and Enlisting of Soldiers, Military Discipline, the Obedience of Soldiers, Marches, Encampments, Battles, Fortresses, Defence against Surprizes, Attacks by Surprize, Defence of Sieges, Artillery, Baggage and Pisscer, Spies and Guides, Provisions, the Attack of Territories, their Defence, the Means of securing Conquests, the Method of Succouring Allies and Confederates, whether a Prince should head his Army in Person, Reputation, the Conduct and Abilities of an Officer, the different Vocations of Officers, from a Commander in Chief down to a Corporal, &c. &c. To which are subjoined, the present Exercise and Evolutions of the British Cavalry and Infantry. By a Veteran Officer. 12mo. 3s. Cooke.

WHEN the Reader compares the title-page with the price and size of this volume, he must necessarily conclude, that these several subjects are treated in a very concise manner. If, indeed, they were all fully and properly handled, there would be no need of any other military book in our language. But to give our Readers an idea of this performance, we will transcribe one entire chapter, which we shall not select either for its peculiar merit, or otherwise, but take it random, as an impartial specimen of the Author's stile and manner.

‘ Chap. XV. *Of the Attack of States, according to their Strength and Situation.*

‘ After having formed an army, it must be employed either in the conquest of new possessions, or in the defence of old ones. We will begin with the first. A Prince who puts himself upon the offensive, should be stronger than the other he attacks. The State should be in confusion, or he should be called over by a party, otherwise this must be a very rash and inconsiderate enterprize.

‘ If it is a wide open country he attacks, he should from the beginning endeavour to force the enemy to battle, in order to terrify his opponents by the success of his arms.

‘ If

‘ and ill used, shuts the gates of all the rest. Hence may be deduced, that a Conqueror should keep his word according to his promise, be it either clement or severe.’

We dare say, that such of our Readers as are conversant with military books, will have found nothing new in this chapter, except the Author’s advice, to treat those cases which make a brave defence, with the *utmost severity*. If our notions of the present maxims of war are right, those cases which make a gallant defence, have a just claim to our admiration, our praise, and our clemency. The Author mistakes the point, if he supposes this to be bad policy; for nothing will more powerfully influence the behaviour of our own people, when it shall be their turn to defend the places they have conquered, than the recollection of the praises bestowed, and indulgence shewn, to such of the enemy who defended themselves with intrepidity and resolution.

But, upon the whole, there are very few *exceptionable* passages in this book; at the same time, this great diversity of subjects are treated in so general and superficial a manner, that we apprehend there is very little instruction to be gathered from them.

The Life and Opinions of Tristram Shandy, Gentleman.
12mo. 2 vols. 5s. Cooper.

OF Lives and *Adventures* the public have had enough, and, perhaps, more than enough, long ago. A consideration that probably induced the droll Mr. Tristram Shandy to entitle the performance before us, his *Life and Opinions*. Perhaps also, he had, in this, a view to the design he professes, of giving the world two such volumes every year, during the remainder of his life. Now, adventures worth relating, are not every day to be met with, so that, in time, his budget might be exhausted; but his opinions will, in all probability, afford him matter enough to write about, tho’ he should live to the age of Methusalem. Not but that our Author husbands his adventures with great oecconomy, and sows them so extremely thin, that, in the manner he has begun, his narrative may very well last as long as he lives; nor, if that be long, and he as good as his word, will his history make an inconsiderable figure among the numerous diminutive tomes of a modern library.

The Life

But, indeed, Mr. Shand's
gressions, and of giving his
occasions*, that we are
some time or other, give th
leave the work before his fl
truth, we should, for our
that manner; as we have
not be very willing to acco
notwithstanding all his de
we were sure he would ne
objection to his telling his
as far about to come to the
Every Author, as the pri
his own, in bringing his p
his own taste.—‘ Did not

‘ at his leisure hours, take
‘ combing of asses tails, ar
‘ his teeth, though he had
‘ Nay, if you come to thi
‘ in all ages, not excepting
‘ had their hobby-horses
‘ coins and their cockle-
‘ pets, their fiddles, their
‘ butter-flies; and so lon
‘ peaceably and quietly al
‘ ther compels you or me
‘ what have either you or
is not to be controverted
gustibus non est Disputandum
against Hobby-horses.

But to the purpose of or
indeed, the first who has v
gressions; nor are his obs

• We must do Mr. Tristram
he generally carries his excu
tho’ he be not always hamme
having, in his own words,
‘ dotes to pick up; Inscripti
‘ Traditions to sift; Persona
‘ up at one door; Pasquins
much that we are apt to belie
speed he possibly can. It we
future, he paid a little more
generality of his Readers, de
Journey, should tire, and lea

and profound as those of a Swift; they are yet not enough, and to the purpose.

‘ Digressions,’ says he, ‘ incontestably, are the sin-sine; —they are the life, the soul of reading;—take them out of this book, for instance,—you might as well take the book along with them;—one cold eternal winter would reign in every page of it; restore them to the Writer;—he steps forth like a bridegroom,—bids All hail; brings in variety, and forbids the appetite to fail.

‘ All the dexterity is in the good cookery and management of them, so as to be not only for the advantage of the Reader, but also of the Author, whose distress, in this matter, is truly pitiable: for, if he begins a Digression—from that moment, I observe, his whole work stands stock-still; —and if he goes on with his main work,—then there is an end of his Digression.

‘ — This is vile work.—For which reason, from the beginning of this, you see, I have constructed the main work, and the adventitious parts of it, with such interfections, and have so complicated and involved the digressive and progressive movements, one wheel within another, that the whole machine, in general, has been kept a-going;—and, what’s more, it shall be kept a-going these forty years, if it pleases the fountain of health to bless me so long with life and good spirits.’

Our Readers will probably think the design of this Author not a little extravagant: but setting aside the above apprehension, we have no reason to suspect, from his manner, his ever giving it up for want of materials: and, perhaps, they will be of our opinion, when we inform them, that altho’ there be some talk in the two volumes now published, about the misfortune of his being christened *Tristram*, and matters of equal importance subsequent to his birth, yet the History is not advanced, at the conclusion of the last, so far as to the time in which our Hero first made his appearance in swaddling cloaths: nor, indeed, can we take upon us to say, on any good authority, that it will advance so far as that period in the two next. In fact, the Hero of this Romance is none of those ordinary sort of Knight Errants, whose adventures are only those of their own seeking; his disasters beginning literally in his non-age; as is proved by the testimony of his own father; who, we are told, used to confess, with tears in his eyes, that his *Tristram’s* misfortunes began nine months before he

he world.

same judgment of our
rently altogether so gr
father to have been, is

It was the opinion of
deal more depended on t
names, than what com
of conceiving.

‘ His opinion, in th
‘ strange kind of magick
‘ he called them, irresist
‘ and conduct.

‘ The Hero of Cervan
‘ seriousness,—nor had he
‘ the powers of Necrom
‘ or on *Dulcinea*’s name,
‘ my father had on the
‘ the one hand,—or of *N*
‘ many *Cæsar*s and *Pempey*
‘ tion of the names, hav
‘ And how many, he wo
‘ done exceeding well in
‘ ters and spirits been tota
‘ nothing.

‘ a person free from as many narrow prejudices of education as most men ;—and, if I may presume to penetrate further into you,—of a liberality of genius above bearing down an opinion, merely because it wants friends. Your son !—your dear son,—from whose sweet and open temper you have so much to expect.—Your *Billy*, Sir,—would, you, for the world have called him *Judas* ?—Would you, my dear Sir, he would say, laying his hand upon your breast, with the genteelest address,—and in that soft and irresistible *piano* of voice, which the nature of the *argumentum ad hominem* absolutely requires,—Would you, Sir, if a Jew of a godfather had proposed the name for your child, and offered you his purse along with it, would you have consented to such a desecration of him ?—O my God ! he would say, looking up, if I know your temper right, Sir,—you are incapable of it ; —you would have trampled upon the offer ;—you would have thrown the temptation at the tempter’s head with abhorrence.

‘ Your greatness of mind in this action, which I admire, with that generous contempt of money which you shew me in the whole transaction, is really noble ;—and what renders it more so, is the principle of it ;—the workings of a parent’s love upon the truth and conviction of this very hypothesis, namely, That was your son called *Judas*,—the horrid and treacherous idea, so inseparable from the name, would have accompanied him thro’ life like his shadow, and, in the end, made a miser and a rascal of him, in spite, Sir, of your example.’

I never knew a man, (says our Author) able to answer this argument : but, whatever be the world’s opinion of this of my father’s, certain it is, he was really serious in it ;—‘ and, in consequence of it, he would lose all kind of patience whenever he saw people, especially of condition, who should have known better,—as careless and as indifferent about the name they imposed upon their child,—or more so, than in the choice of Ponto or Cupid for their puppy dog.

‘ This, he would say, looked ill ;—and had, moreover, this particular aggravation in it, *viz.* That when once a vile name was wrongfully or injudiciously given, it was not like the case of a man’s character, which, when wronged, might hereafter be cleared ;—and, possibly, sometime or other, if not in the man’s life, at least after his death,—be, somehow or other, set to rights with the world

‘ a person free from as many narrow prejudices of edu-
 ‘ cation as most men;—and, if I may presume to penetrate
 ‘ further into you,—of a liberality of genius, not contenting
 ‘ down an opinion, merely because it came from a friend. Your
 ‘ son!—your dear son,—from whose breast and open temper
 ‘ you have so much to expect.—Your son, Sir,—would
 ‘ you, for the world have called him friend?—Would you,
 ‘ my dear Sir, he would say, laying his hand upon your
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 ‘ parent’s love upon the truth and consequences of the very
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 ‘ would have accompanied him with life and a shadow,
 ‘ and, in the end, made a man and a father of him, in
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 ‘ or more so, than in the choice of *Pontus* or *Cupid* for their
 ‘ puppy dog.

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 ‘ vile name was wrongfully or injudiciously given, it was
 ‘ not like the case of a man’s character, which, when
 ‘ wronged, might hereafter be cleared;—and, possibly,
 ‘ sometime or other, if not in the man’s life, at least after
 ‘ his death,—be, somehow or other, set to rights with

“ like vagrants as they were, to the place of their legal
 “ settlements. By this means, I shall take care, that my
 “ metropolis tottered not through its own weight ;—that the
 “ head be no longer too big for the body ;—that the ex-
 “ treams, now wasted and pin’d in, be restor’d to their due
 “ share of nourishment, and regain, with it, their natural
 “ strength and beauty :—I would effectually provide, That
 “ the meadows and corn-fields, of my dominions, should
 “ laugh and sing ;—that good cheer and hospitality flourish
 “ once more ;—and that such weight and influence be put
 “ thereby into the hands of the Squirality of my kingdom,
 “ as should counterpoise what I perceive my Nobility are
 “ now taking from them.

“ Why are there so few palaces and gentlemen’s seats,
 “ he would ask, with some emotion, as he walked a-cross
 “ the room, “ throughout so many delicious provinces in
 “ France ? Whence is it that the few remaining Chateaus
 “ amongst them are so dismantled,—so unfurnished, and in
 “ so ruinous and desolate a condition ?—Because, Sir, (he
 “ would say) in that kingdom no man has any country-in-
 “ terest to support ;—the little interest of any kind, which
 “ any man has any where in it, is concentrated in the court,
 “ and the looks of the Grand Monarch ; by the sun-shine
 “ of whose countenance, or the clouds which pass a-cross it,
 “ every Frenchman lives or dies.”

But to return to our hero himself, whom we shall next consider and take leave of, as an Author ; in which character we cannot help expressing, on many accounts, a particular approbation of him. The address with which he has introduced an excellent moral sermon, into a work of this nature (by which expedient, it will probably be read by many who would peruse a sermon in no other form) is masterly.

There prevails, indeed, a certain quaintness, and something like an affectation of being immoderately witty, throughout the whole work. But this is perhaps the Author’s manner. Be that, however, as it will, it is generally attended with spirit and humour enough to render it entertaining. Let the reader judge from the following specimen of his narrative :

Mrs. Shandy being with child of our hero, and taken suddenly in labour *, Obadiah, the servant, was dispatched,

on

* We cannot here forbear making a remark, as just as it is reproachful to our Author ; viz. That he, by no means, discovers

on one of the coach horses, to fetch Dr. Slop, the man-midwife, who, being already on the way to Shandy-hall, met him not far from the house; the circumstances and consequence of which rencounter, between the Doctor and Obadiah, are thus related:

‘ Imagine to yourself a little, squat, uncourtly figure of a Doctor Slop, of about four feet and a half perpendicular height, with a breadth of back, and a sesquipedality of belly, which might have done honour to a Serjeant in the Horse-Guards.

‘ Such were the out-lines of Dr. Slop’s figure, which,—if you have read Hogarth’s analysis of beauty, and if you have not, I wish you would;—you must know, may as certainly be caricatured, and conveyed to the mind by three strokes as three hundred.

‘ Imagine such a one,—for such, I say, were the out-lines of Dr. Slop’s figure, coming slowly along, foot by foot, waddling thro’ the dirt upon the vertebrae of a little Caninive pony,—of a pretty colour;—but of strength,—

either that regard, in which he is in duty bound to the good lady, his mother, as a son; or that which he owes the public, as a writer; in leaving the former so long in the excruciating pains of childbirth, and the latter in doubt, whether she will be delivered or not, before the publication of his two next volumes, this time twelve-month; or, in truth, whether it may be even then, or not. He may, indeed, assert that he himself is a living witness that the whole affair is over and past; and that his mother is now at her ease, either in this world or the other. But he is not the first person whose life and existence have been called in question: and, if ever, as we are informed in history, such a man as Mr. Partridge, an almanack-maker and protestant-astrologer, could so far be deceived, as to excite himself alive, when he was proved to all intents and purposes virtually and actually dead; how do we know whether Mr. Tristram Shandy, gentleman, may not conceive he was born and is alive, when in fact he is still an embryo, and there is no such person breathing? Our Author had better not put it to the proof; but get himself born as fast as he can. Indeed, considering the time elapsed, the Midwife being come, the Doctor in waiting, and every thing ready, it would have cost him but very little to have pushed forward the delivery, that the Midwife might have brought it about before the end of the last chapter. A circumstance that would have saved his tender-hearted readers a world of pain, which they must now undergo, in sympathizing with the distress of the poor woman in the straw; who is there deserted by the ungracious fruit of her sufferings.

• *shock!*

‘ alack !—scarce able to have made an amble of it, under
 ‘ such a fardel, had the roads been in an ambling condi-
 ‘ tion.—They were not.—Imagine to yourself, Obadiah
 ‘ mounted upon a strong monster of a coach-horse, pricked
 ‘ into a full gallop, and making all practicable speed the ad-
 ‘ verse way.

‘ Pray, Sir, let me interest you a moment in this de-
 ‘ scription.

‘ Had Dr. Slop beheld Obadiah a mile off, posting in a
 ‘ narrow lane directly towards him, at that monstrous rate,—
 ‘ splashing and plunging like a devil thro’ thick and thin, as
 ‘ he approached, would not such a phænomenon, with such
 ‘ a vortex of mud and water moving along with it, round
 ‘ its axis,—have been a subject of juster apprehension to Dr.
 ‘ Slop in his situation, than the worst of Whiston’s co-
 ‘ mets ?—To say nothing of the NUCLEUS ; that is, of O-
 ‘ badiah and the coach-horse.—In my idea, the vortex alone
 ‘ of them was enough to have involved and carried, if not
 ‘ the Doctor, at least the Doctor’s pony quite away with it.
 ‘ What then do you think must the terror and hydrophobia
 ‘ of Dr. Slop have been, when you read, (which you are
 ‘ just going to do) that he was advancing thus warily along
 ‘ towards Shandy-Hall, and had approached to within sixty
 ‘ yards of it, and within five yards of a sudden turn, made
 ‘ by an acute angle of the garden wall,—and in the dirtiest
 ‘ part of a dirty lane,—when Obadiah and his coach-horse
 ‘ turned the corner, rapid, furious,—pop,—full upon him !
 ‘ —Nothing, I think, in nature, can be supposed more ter-
 ‘ rible, than such a rencounter,—so imprompt ! so ill pre-
 ‘ pared to stand the shock of it as Dr. Slop was !

‘ What could Dr. Slop do ?—He crossed himself + —
 ‘ Pugh !—but the Doctor, Sir, was a Papist.—No matter ;
 ‘ he had better have kept hold of the pummel.—He had
 ‘ so ;—nay, as it happened, he had better have done no-
 ‘ thing at all ;—for in crossing himself he let go his whip,—
 ‘ and in attempting to save his whip betwixt his knee and
 ‘ his saddle’s skirt, as it slipped, he lost his stirrup,—in losing
 ‘ which, he lost his seat ;—and in the multitude of all these
 ‘ losses, (which, by the bye, shews what little advantage
 ‘ there is in crossing) the unfortunate Doctor lost his pre-
 ‘ sence of mind. So that, without waiting for Obadiah’s
 ‘ onset, he left his pony to its destiny, tumbling off it dia-
 ‘ gonally, something in the stile and manner of a pack of
 ‘ wool, and without any other consequence from the fall,

* save that of being left, (as it would have been) with the
* broadest part of him sunk about twelve inches deep in the
* mire.

* Obadiah pulled off his cap twice to Dr. Slop;—once
* as he was falling,—and then again when he saw him seat-
* ed.—Ill timed complaisance!—had not the fellow better
* have stopped his horse, and got off and helped him?—
* Sir, he did all that his situation would allow;—but the
* *momentum* of the coach-horse was so great, that Obadiah
* could not do it all at once;—he rode in a circle three times
* round Dr. Slop, before he could fully accomplish it any
* how;—and at the last, when he did stop his beast, it was
* done with such an explosion of mud, that Obadiah had
* better have been a league off. In short, never was a Dr.
* Slop so beluted, and so transubstantiated, since that affair
* came into fashion.

On the whole, we will venture to recommend Mr. Tristram Shandy, as a writer infinitely more ingenious and entertaining than any other of the present race of novellists. His characters are striking and singular, his observations shrewd and pertinent; and, making a few exceptions, his humour is easy and genuine.

MONTHLY CATALOGUE.

For DECEMBER 1759, continued.

MISCELLANEOUS.

Art. 1. *The True Mentor; or an Essay on the Education of young People of Fashion. Translated from the French of the Marquis Caraccioli.* 12mo. 2s. 6d. Coote.

AS we have mentioned this work on its first publication abroad, among our foreign articles, * we shall only observe here, that it appears to no better advantage in its English than in its French dress. It may, nevertheless, have its use, among those who can overlook that poverty of stile, and triteness of sentiment, which too much prevail as well in the original as in the translation. That our Readers, however, may not complain of our passing over this performance too slightly, we shall give the Author's reflections on the waste and value of Time, as not the worst specimen of the Author's manner of moralizing, and of the stile of the Translator.

* Time

* See Review, Vol. XX, p. 554.

• Time ought to be his
 the world; and yet we
 deavours to amuse a little
 children of the world; and
 life is composed of days,
 is continually flying away
 the very instant I am not
 return. Therefore one fl
 fiction, could not bear the
 • It would be some exalt
 real pleasure with it; but
 we stretch, we sigh, we la
 go abroad to see and to be
 the next hour comes, are t
 then we return to rest, wi
 round the following day,
 • cease to live; and then w
 • doing all the time I have
 • been of service to myself
 • been born a flock or a stone
 • What pencil can paint!
 • too of that time which th
 • which of itself flies with li
 • ple fondly imagine, that ti
 • pleasure, when at the sam
 • How many instances have v
 • ed by debauch, see themse
 • and twenty? Pleasure is t
 • joyment, and not while we
 • for us ever to attain to it.

Art. 2. *A new Vocabulary
 tion of the English, in f
 reigners may at once be im
 Ease, all the difficult Wo
 ing to the Order of the
 different Significations, a
 of which the Pronuncia
 French; with the necessar
 in a very short Time, the
 ton, Author of the true
 12mo. 3s. Davey an*

Mr. Peyton appears to hav
 this work useful to foreigners,
 be extremely well adapted.

Art. 3. *A plain and easy
 taining all the Rules tha
 the shortest and most exac*

in each Rule. To which are added, variety of necessary and useful Questions unwrought, with their Answers annexed; being chiefly designed to exercise the Learner's Genius, and make him still more ready at Computation. The whole calculated for the Use of Merchants, Tradesmen, Retailing Shopkeepers, &c. and of others who having neglected this Branch of Learning in their Youth, are desirous of gaining a competent Knowledge of Numbers in a short Time. By R. Shepherd, Writing-Master and Accomptant in Preston. 12mo. 2s. 6d. Stuart.

This Author is modest enough to say, in his Preface, that 'the Reader will, *perhaps*, here find as useful and satisfactory a Treatise of Vulgar Arithmetic offered to him, as he will any where meet with, or can reasonably wish or desire.' But we can reasonably wish and desire something more, when new Treatises appear upon old subjects; and if as good systems of Arithmetic have appeared before, which is the truth, and, *perhaps*, not all the truth; Mr. Shepherd acknowledges that he has taken great pains to little purpose.

Art. 4. *The Auction: A modern Novel.* 12mo. 2 vols. 6s. Lownds.

Whether the title of this *modern Novel* was written for the book, or the book for the title, we know not: but, by the little share which the business of an Auction has in the story, we should be apt to imagine, that without some particular reason, so inconsiderable a portion of it would hardly have given appellation to the whole.

It has, indeed, been hinted to us, that the Author is indebted, for this part of the work, to the pen of a Writer eminent in the literary world. We do not, however, readily enter into its literary merit: but, it appears to bear a different stamp from the rest of the performance, and to have been written with a view to expose the tricks and impositions too often practised at Auctions.

As to the rest of the work, tho' the story be frequently interesting, and the characters not ill supported, the title is generally so very poor, and the narrative so destitute of humour or sentiment, that we can recommend it only to such as read merely to pass away their time, rather than for instruction or profitable amusement.

Art. 5. *A genuine Account of the Life and Trial of William Andrew Horne, Esq; of Butterley-Hall in the County of Derby; who was convicted at Nottingham Assizes, August 10, 1759, for the Murder of a Child in the Year 1724, and executed there December 11, 1759.* 8vo. 6d. Nottingham printed, and sold by Britton in London.

We have here an account of one of the vilest wretches we have ever heard or read of: as the murder of his child, for which he was so deservedly executed, (after so long an interval of time between the commission of the fact, and his legal punishment) appears to have
been.

tals or Work-houses, or relief to be given them at their own houses, in such manner as may best suit their necessities.'

In a second Letter, the Writer proposes, that the Hospitals, Work-houses, &c. which are at present subsisting, should be ingrafted into one general plan for the relief of the Poor, and the several members united into one corporate body, to adopt Sir Josiah Child's name, and be stiled FATHERS OF THE POOR.

Upon the whole, though our Author's proposals are too general to be of immediate utility, and some of them, perhaps, absolutely inexpedient, yet they may serve as a foundation for a well regulated system.

Art. 8. *Considerations on the Laws relating to the Poor.* By the Author of *Considerations on several Proposals for the better Maintenance of the Poor.* 4to. 1s. Davis.

This Writer, who differs in opinion from the foregoing one, is against the abolition of the old system. He hints, that he has had some share of experience in the operation of the Poor Laws, and, under this confidence, he makes some very free strictures on the Resolutions of the House of Commons of May 1759. We cannot say, however, that he discovers any great decency, or good sense, in his comment. On the contrary, he animadverts on the second Resolution of the House of Commons, in the following familiar strain.

'If this Resolution,' says he, 'was a little more intelligible, it would be a great deal easier either to agree with it, or contradict it.' Had this Writer been commenting on an individual of his own rank, this would not have been the most genteel mode of animadversion; but to criticize in such forward terms upon the Legislature, is something more than rude. Where there is so much petulance, there is seldom any great share of judgment; as is exemplified in our Author: for his reflections are such as might be expected from the foregoing specimen; arrogant, trifling, and superficial. In short, whatever exceptions may be made to the Resolutions of the House of Commons, we will venture to say, that there is little or no weight in this Writer's objections.

Art. 9. *The Number of Alehouses shewn to be extremely pernicious to the Public.* In a Letter to a Member of Parliament. By the V. of S. in Kent. 8vo. 6d. Baldwin.

An attempt to restrain the number of Alehouses, is extremely laudable; as the multiplicity of them is acknowledged, by the Statute Law, to be a grievance, and, as such, is sufficiently felt in society. The Author, however, of this well-intended pamphlet, has not enumerated half the inconveniencies attending the too great number of these houses: he contents himself with observing, in general, that they are nuisances; and concludes, that the restraining them is an obvious and natural expedient towards speedily checking and lessening the charge of the Poor, so long and so much complained of by the whole nation. He has likewise very industriously extracted the Statute Law for

for the regulation of fees
and drunkards.

He has, however, and
may be punished by the
the Peace, according to
cases, there was less still
we hope, that a reform
truly wanting, about
cularly in *Clapham*, every
house.

Art. 10. *Reasons for*
ture. By a private

This Gentleman's res
mane consideration, that
this proposition we hear
recommend him as a W

Art. 11. *The Doctrine*
with the Happiness

An imitation of an in
of Hell: see Review,
Devil write the pamphlet
Canterbury, whom Sat
Brother Archbishop. T
strate against the doctrine
to the interests of the
Highness opposes (and
Mandeville, Bolinbroke
much aversion to the C
the same time signifyi
Scheme, on account of
of its cruelty. The D
miss; but the execution
mentioned, was not a n

Art. 12. *A Discourse*
that all righteous S
upon putting off thei
And on the other han
Doctrine of the Sou
their Bodies, is inco
revealed; and tend
most Errors the Gra
Men, and that no A
ruled by Satan. 8v

This little piece conta
perusal of any judicious

Art. 13. *A new Office of Baptism, formed by the Canon of the New Testament.* 8vo. 1s. Henderson.

This new Office of Baptism was first composed (as we are told in the preface) for the Author's * particular use, in the discharge of his pastoral Duty; and now appears in print, as an Essay toward a *better* † Administration and Use of an Institution of the Christian Religion.

The Author takes it for granted, that adults are the only subjects of Christian Baptism; and immersion the only mode of it.—On this plan the office is formed; and begins with a few sentences of Scripture, and an introductory Prayer, of the length of seven octavo pages.—It is then divided [after referring to certain proper Psalms and Lessons] into the following thirteen sections, viz.

1. *Exhortation to the Person to be baptized.*—2. *The Ground, and Authority, of Christi's Institution of Baptism.*—3. *What the Scriptures in general Teach us to understand by Baptism into the Name of a Person.*—4. *What we are to understand by Baptism into the Name of the Father, Son, and Holy Ghost.*—5. *The moral Use and Influence of Baptism.*—6. *Qualifications demanded in Scripture of all Persons to whom Christian Baptism may be lawfully, and ought in justice to be administered.*—7. *The Justification of the Minister of Baptism.*—8. *The Vow of the Person to be baptized.*—[This section is constructed in the following manner.]

N. N. *Standing, or on his knees, answers in the affirmative the following interrogatories*

Minister. 'Will you declare, in the Church and presence of God, who cannot be deceived, and will not be mocked, that you believe with all your heart, that Jesus Christ is the Son of God?'

N. N. 'I believe with all my heart that Jesus Christ is the Son of God.'

Minister. 'Is it your affectionate reverence for the authority and institution of Jesus Christ that induces you, at this time, to offer yourself to be baptized into the profession of his Holy Name and Religion?'

N. N. 'Yes.'

Minister. 'Are you resolved to renounce every known and presumptuous sin; to obey the precepts, and follow the example of your Lord and Saviour Jesus Christ, and, in humble dependance on God, to adorn the profession of Christianity you this day put on, by maintaining, to the end of your life, "a conversation becoming the Gospel?"'

N. N. 'Yes.'

Minister. 'In consequence of this voluntary, public, and solemn profession of your Christian Faith, penitence, and holy resolutions, it is become my duty to put your Body under Water, and to raise it

* Mr. Richard Harrison, of Taunton.

† If the Author thinks his own Office *better* than those made use of in the established Church, we are apt to imagine that many will be of a contrary opinion; especially such as look upon the Service in the Liturgy as rather too long, at present. What then will their opinion be, of an Office of Baptism only, spun out to the enormous length of fifty-four pages, besides Psalms and Lessons?

K r

' again,

of life?

N. N. Yes.

Minister. In the N

the Holy Ghost, I bay

§ 12. *The Thanksgiving*

§ 13. *The Prayer after*

The following paragr
last prayer, may serve a
devotional writer.

O God, the author
and Happiness to thy
proceedeth every goo
humble and fervent Int
has this day voluntaril
the Christian Religion.
solemn Vow, by which
lives, and all those wo
precious Soul ; nor let
grievous, which are con
pines, and in keeping
satisfaction, with an exc
dear and dutiful Son of
moral perfections and
in habitual remembrance
of the Author and Finish
station, and to every inth
venant of the

I N D E X.

N. B. To find any particular BOOK, or PAMPHLET, see the TABLE of CONTENTS, prefixed to the Volume.

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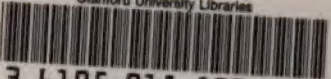


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